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I

THE BOY WHO GOES TO WORK

Life is found in the fulfilment of those relations to the world that are prophesied in our spiritual constitution;—as in the relation to work, to the family, to outside nature, and to the state. In most respects there exists at least the possibility of such fulfilment,—that which the world offers corresponding approximately to what nature has foreseen. The mother's love and appreciation meet the child's need as he feels it. She is much the sort of mother he would have made if the matter had been left to him. So plants and animals and younger children meet the fostering instinct that is in every child. So the stars, the sea, the land, the infinitely varied phenomena of nature, seem made to arouse and satisfy our instincts of awe and curiosity. Nature furnishes material suited to our hand and mind. Her water is very good to swim in, her land to run upon, her trees to climb, her mysteries to solve.

In the matter of self-support, also, nature's original provision was equally germane. Hunting, fishing, fighting; striking and throwing; running, dodging, lying in wait—the forms of activity which her industrial system required were exactly those prophesied, clearly enough, in our instinctive impulses. The adjustment, here as elsewhere, was once sufficiently exact. But it is not so now. We can not any longer live by hunting and war and foray, but must, in order to be self-supporting, content ourselves with tying threads, selling

ribbons, digging holes, or other even less apposite pursuits. Civilization has stept in and so altered the rules of the game that it is no longer our game as whispered to us in our inner consciousness. Nature is still aiming us as she did before, but life has side-stept. Some of our deepest instincts are thus left hanging in the air, calling for a fulfilment that does not exist, reaching out to do things that can not be done and will get us into trouble if we attempt to do them.

It is this side-stepping of industrial life that is responsible for a great part of the active trouble, and what is worse, for much of the dreary emptiness and waste of life to which civilization has given rise. The dislocation is especially abrupt and its results, accordingly, especially acute in the case of the boy who goes to work. I wish to speak especially of the boy of fourteen—the age at which the great majority now leave school and seek employment; but what I have to say applies in some degree to all who do so before they are twenty-one, and to the general problem of fitting human nature to industrial life.

To appreciate what this dislocation means we must bring before ourselves as vividly as we can what the boy of this age really is, and what are the dominant impulses of his life. Paul Sabbatier says it is impossible for grown-up people to recollect what it is to be twenty years old, and I do not think that remembrance of the immediately preceding period is much easier. But this matter of education is one in which we have to act, and some sort of appreciation of the creature we are dealing with is therefore necessary. We must, accordingly, recollect as best we can—try to get back in imagination to the mind we bore during that previous incarnation—even tho we have to admit that our recollection will always remain imperfect, and that our solution must be more or less tentative in consequence. What, then, is the boy in his teens?

Some difficulty arises at the outset from the fact that owing to the great and fortunate variety in human nature no two boys are alike, and that we can not even say that any one set of instincts is dominant in all. There is, for instance, the boy who apparently never wants to play, whose enthusiasm is

all for birds and bugs, or haply for electricity, or for mixing and producing smells of varied types—that which the wise call chemistry. And there is the boy with an exclusive, though it may be shortlived, passion for postage stamps, and the not uncommon one—tho nowadays in danger of being overlookt—who manifests a disconcerting affinity for books. Still, it remains true that boys (upon the whole, fortunately for the world) are extremely liable to be boys; that there is such a thing as the typical boy, capable of being described; and that the great majority are, upon the whole, fairly true to type.

I take it we shall all agree that in the typical boy in his teens (or at least in the boy who has reached the physiological age of adolescence) the gang or team impulse is both dominant and pervasive. Such a boy produces the gang almost as inevitably as bees swarm or birds build their nests. He is not merely gregarious—seeking the society of other boys of his age—but his gregariousness focuses upon one particular crowd whom he feels it desirable to meet every day, and as nearly all day as circumstances will permit. And when the chieftains are gathered there are usually matters of high concern to be considered, enterprises of great pith and moment to be undertaken, not individually, but by the whole crowd together in a more or less organized way. The games of this period are the great team games:—baseball, football, basketball, hockey, and the like. There is evident bias toward chasing, striking, throwing at a mark, toward the elements and the combinations of tribal war. Many other occupations, however, find team expression of some sort. Even swimming becomes water polo.

Rowing at this period is preferably in an eight-oar as soon as boats for the purpose can be got. Rhythm is an added attraction in this case, and is a characteristic expression, or at least an ally, of the gang. There is no such fusing of souls as under its influence; and no gang—any more than an army or church or nation—fully exists without it. The roaring of young men together in college yells or songs (the distinction is not always clearly marked) is of the same lineage as the war songs of Tyrtæus or the Marseillaise, and not wholly unrelated to religious music.

In short, the boy at this age is predominantly under the tutelage of the great human instinct to belong. He wants to share in a corporate personality, to act not as an individual, but as the expression of a social whole; and the preferred expressions of this desire are of the physical and warlike sort.

But the gang has laws for its members individually as well as for itself as a whole, its domestic policy as well as its foreign affairs. And especially it has a standard to which each member is required, not only by the other members, but by his own conscience, to conform. Every gang, like every college society and every club or association of every sort, has some sort of initiation, whether conscious or unconscious, to determine whether the neophyte measures up. This standard, in a boys' gang, has to do largely, like its external politics, with fighting; only here it is partly single combat that is in question. The gang spirit in this case—as in other cases, such as those of the striking and throwing instincts—is dealing with an antecedent impulse. The instinct of single combat is older than society, and, in each generation of boys, older than the gang. But the gang impulse takes it up and standardizes it, and adds its own peculiar sanction. The obligation upon the boy to fight upon due occasion, and to hold his own in the hundred forms of individual competition, is owed not merely to himself, but to the gang. He must in this respect be true to the crowd and uphold its colors. The definitely gang activities also impose their standard on the individual. Are you the stone of which this arch can be built? The general law, as it lives in each member, makes its requirements of him, implies an obligation to make good.

Now the essential thing to be considered in dealing with the boy of this age is the moral standing of these leading impulses, —of this great gang impulse especially, with its bias toward war and foray, and its sanction of individual contest. And the leading moral characteristic of these instincts is that they are of the sort to which men may safely devote their lives, to which their lives indeed must be devoted if they are to amount to anything. For these are of the outputting instincts whose issue is in achievement, whose satisfaction increases with their

use, and to whose permissible service there are no apparent bounds—the expressive instincts, as distinguished from the appetites whose end and appropriate limit is in the supplying of physical need. In our nature as active beings, they are the leading part, to which the rest is ancillary; the dictators of our accomplishment, the avenues of our total discharge. They are of the stuff of which our lives are made, not secondary like the hungers, not separable from ourselves, nor to be neglected without mutilation and defeat. They are of the same order and authority as the instinct of creation, father of all the arts, as the instinct of curiosity which all science exists to gratify, or as the nurture instinct, in obedience to which the mother loves and nourishes her child. The gang instinct, indeed, so far from being lawless, has this superiority, even to the other achieving instincts, that it is not merely lawful, but actually itself the very source from which all laws are sprung, the parent of law, the thing which all nations and all governments express.

It is not indeed to be maintained that obedience to these, or any set of instincts, constitutes of itself the moral life. Morality, I take it, involves looking at life as a whole and acting for the promotion of the best and most abundant life in ourselves and others. But these instincts do constitute the spiritual substance, the raw material, out of which the lives of all of us are built. They are of that antecedent ethics—of those aboriginal, constituent interests which it is the business of the moral life to serve.

And the gang instinct is not toward self-indulgence, but toward self-discipline and subordination. The gang is more strict as well as more strenuous in its requirements than any grown-up society; and its ethics incline to the ascetic rather than to the hedonistic school. It is not for the love of pleasure, but rather—so far as his action is not purely instinctive—for self-conquest and the joy of defying pain that the boy seeks these peripatetic groups of the youthful philosophers of his neighborhood. He turns to the gang for the same reason that the English father sends his son to boarding school, or that the Spartans subjected their young men to such a

severe course of moral discipline; because its standard is a hard standard, and one less falteringly upheld than any that his elders have set up. The gang, in short, holds with what Mr. Royce has called the defiant or Titanic school of ethics,—that of the hero who will not yield to gods or men. Its spirit is fundamentally a moral spirit. It represents, I believe, the natural and dominant note in the moral nature of the boy in his teens. It is, accordingly, the boy's conscience, as the Lord has given it to speak, that we are dealing with when we attack this subject of the gang and his allegiance to it.

So also the revolt of the gang against a life too suddenly civilized is moral. It is nothing new or whimsical, but is at least as old as Abel. So far from being a matter of whim, it is the eternal protest of the manly mind against a way of life not suited to a man. The young savage scorns all civilized pursuits as women's work. So does the male of the barbaric age. From Nimrod to Roosevelt, war and hunting, the instinctive occupations of the gang, are those most natural to the kings of men. The famous Persian curriculum was to ride and shoot and speak the truth. A free citizen of Greece may engage in war or politics, but even the fine arts too anxiously pursued are held rather fit for slaves. The same is true of the upper ranks of European society today. In all aristocracies war and politics—the external and internal expressions of the gang—are the only pursuits not held derogatory, while the only entirely respectable title to property is that which can be traced back to some form of violence. So, or similar, was the code in our own South before the war. So it is now among those races in which temperament still rises superior to education. And the point is, in all these cases, that the objection to civilized pursuits is ethical. It is not hard work, but moral degradation that is feared. Menial occupations are held by the Greek philosophers inconsistent with the cultivation of virtue, just as in European society today they are not considered the occupations of a gentleman.

These are not the ethics of snobbishness. The snob takes aristocracy as he finds it: the vulgarity is in his attitude toward

it, not in the thing itself. The ethics of the gang, of aristocracy, are the ethics of the age of chivalry, of King Arthur and his Knights, of the Charlemagne of legend and his peers, They are the only code that has captured the imagination as well as the intellect of mankind. The young man's protest against our civilized pursuits is that of eternal youth against the fallacy that the world is old. It is the protest of the soul of man, perpetually renewed, against the notion that social laws are fixt, masters of life, and not its servants.

It is not merely the young man, but civilization, that is on trial. Civilization must make out a case. It must show that it has not neglected life itself in its devotion to the means of living. The Indian who finds himself at the parting of the ways—foresees that if he says, Yes, now there is no stopping-place between the free life of the plains, in which he was brought up, and becoming the drudge of our shops and factories—is not so wholly wrong when he chooses rather to die an Indian than submit. It is my own soul and genius that it is my business to fulfil. It is the only soul I have. If society does not offer what is life to me, is it not my duty to rebel? Civilization must show the young man a way of life to which he can without degradation submit, or it can not rightly even hope for his submission.

This, then, is the moral situation as it confronts the boy who goes to work. He feels himself a warrior, a hunter, a knight, member of a fellowship of such. His imagination seems to remind him of evenings when he and his companions rowed out from the creek by moonlight, hoisted the dragon flag and sailed across to raid the hostile shore; stole down from the hills upon a cattle-driving exploit; crost the ford to rescue some Kinmont Willie; or watched for deer. Is laying brick a fulfilment of this dream? Or tending counter; or adding up columns at a desk? Charging up interest in a bank is of very inferior interest to charging up the bank, as he had dreamed it. Can he with self-respect consent to squeeze his life into the strait-jacket of such pursuits,—his life that should have been active and brave and free,—can he rightly permit it to be cramped into such mean dimensions, his na-

ture like the potter's hand so pitifully subdued unto his calling?

We have here, in this maladjustment between the native tendencies and ideals of the boy who goes to work, and the industrial situation as he finds it, the elements of a tragedy of that classic and inevitable kind which consists not in the defeat of a particular scheme of life, but in a conflict of ideals which renders all schemes of life alike impossible. And often under our social arrangements as they now exist this potential tragedy is realized. What then can we do to mend a dislocation which causes such wreckage and waste of spiritual force among our boys and young men, or to mitigate its consequences?

There are, in general, three ways of lessening this dislocation: by fitting the boy to the industrial world, by fitting the industrial world to the boy, and by providing an overflow.

By the first I do not mean lopping human nature down to fit the bed we have made for it, but bending it so that it will grow and express itself under the unavoidable conditions. The aim of all is not efficiency, but integrity, not increasing industrial output, but promoting life.

I. FITTING THE BOY TO THE WORLD

1. Under this first head—fitting the boy to the world—the first thing to do is to cease to unfit him, to permit the powers that underlie industrial pursuits, along with all his other powers, free opportunity for development. Such free opportunity, if we follow nature's law, will be continued at least up to the age of fourteen, or to the period of adolescence which comes at about that time.

Man as nature made him is a great deal more of an industrial being than our modern education has permitted him to be. There are other instincts besides those of hunting and fighting,—instincts especially aimed toward useful labor,—which are under our present school system systematically starved. There is the creative instinct, which impels little children to make houses and mud pies, small girls to sew, and small boys to handle tools. This instinct, if we gave it free

play—if we did not lock up the materials from the child, or the child, in school, away from the materials—would drill the maker in him. Man is an artificer by nature. It is by shutting the door on nature that we make a barbarian of him in this respect.

Then there is the nurturing instinct that makes every little girl nurse her doll, that impels every child to acquire and care for plants and pets, that makes them love to tend the horse, to feed the pigs, or milk the cow. This instinct also we sterilize by permitting very meager opportunity, or none at all, for its expression. Allowed its natural scope it would have made a nurse, a teacher, a fosterer of life, of every child. The rhythmic instinct that sets every phrase and motion of early childhood to music is only now regaining, thru singing and dancing and drawing, its normal ascendency in education. Its power to set mechanical drudgery to music, illustrated by every European washerwoman, is only beginning to be recognized. Even the instinct of curiosity, or scientific impulse, which we do cultivate, we permit only such feeble methods of expression as afford but a nerveless training compared to what it naturally exacts. Instead of the drill in investigating the causes of actual phenomena that it would have provided, we confine it almost entirely to abstract problems, largely in grammar and arithmetic. And even in these we mostly supply the solution ourselves and ask the child to learn it, thus resterilizing our curriculum already sterile of methods applicable to productive life.

Our children are far less prepared for industrial life than can be the case with those of any savage tribe. To make small spears and bows and use them, to help grown people in the hundred necessary domestic arts, is a far better preparation in this direction than any that our schools afford or leave time for. The only part of our children's nature that now gains executive expression—that is to say, actual liberation into the world of action—is the barbaric part. For the running and fighting plays that can be carried on in the street or on the playground, and do not require tools or much material, some sort of opportunity exists—very imperfect, it is

true, but far better than can be found, at least in the case of the city child, for quiet play in satisfaction of the nurturing, creative, or scientific instincts. In our civilized life it is the civilized productive side of the child's nature that gets wholly starved.

I am not one of those who think that even our present schools are upon the whole an evil. The training they give for social and intellectual life, thru language and arithmetic, and thru habits of regularity and order, more than makes up for the industrial inaptitudes they cause. But they do cause such inaptitudes, and in the most wanton and unnecessary way, by neglecting the industrial faculties, while taking up the time in which these might otherwise be trained.

What I am advocating in this first proposition is not definite industrial training, not specialization, but on the contrary the all-round cultivation of the child. I would advocate the same even if it had no bearing on industrial life; for I believe that up to the age of adolescence the child's business is to grow, not to prepare for a vocation but to become a man, the kind of creature to whom our industrial life and all else we institute must be made to minister and conform. What I desire to point out is that when we do provide an all-round education we shall release in our children industrial powers which we now deliberately starve. We shall cease to train them away from the serviceable life that nature intended them to lead. I agree absolutely with those who uphold culture rather than direct preparation for practical life as the true aim of primary education. I disagree only with the belief held by some of them that culture of the human being consists in developing only one corner of his nature, and that in a peculiarly passive and ineffective way, and in thus incidentally unfitting him for useful life.

When by truly all-round education we shall have restored to our children those main strands of their being that are now starved out of them, we shall find them possest of a nature that it is not so easy to defeat. The first choice or preferred expression of the boy's life will still be toward war and foray, and there will still be real spiritual loss from insufficient op-

portunity of expansion in these directions. But he will then have a strong second choice to fall back upon. And a second choice is with Dame Nature a vitally important thing. It is true that the old theory of the general applicability of human force is untenable. Man power is not steam power, to be applied to a guillotine or a church organ impartially. It must act toward its prescribed ends or not at all. But it is also true that human nature has more than one end toward which it moves; and (a crucial point in this matter) there is in living things a wonderful power of substitution; life that cannot find its way by one channel will often make out marvelously well by another. If the top of a spruce tree is cut off it will make use of one of its higher branches to carry out its natural spire form. Men learn, if necessary, to see with their ears or hear with their sense of touch. Conversely, if a strain is put upon one portion of the human organism, as on the legs or brain, power will be transferred from the rest, and the member under fire will not be permitted to succumb until the resources of the whole have been exhausted.

And so with the total expansion of the vital force. If a preferred method is denied, it will find issue thru such channels as remain. The genius that would have made war its medium will force its way in business. A life denied utterance in music may find it in science or thru the nurturing instinct. Just as the flavor of personality lies in things too subtle to depend upon the road it travels by, so the total genius of the man will somehow arrive so long as any of the main instinctive issues are left open to it.

And each major instinct is itself capable of a great variety of statement. There used to be an artist, familiar to frequenters of European galleries, who painted with his toes. The prehensile and manipulating instincts evidently lie deeper than the separation of the paths which lead to the hands and feet respectively. The building or creative impulse lies deeper still, and appears under a vast variety of forms. Man will sing in wood and stone, or build in sounds. Sir Henry Main says that the Roman law—the great practical system of dealing between man and man, that has survived the test of cen-

turies and nations—owes the universal character which has given it currency to the Greek sense of form, derived by the Roman prætors from the Stoic philosophy. This most colossal of the works of common sense is, in its peculiar excellence, one of the world's great monuments of plastic art. Evidently the creative instinct is not easy to defeat.

So the nurturing instinct, which begins from mother love, has worked back from that original utterance until it has permeated our whole nature. We are nurturers now, both sexes, and for every kind of work that deals with the fostering of life. The instinct makes not only teachers, nurses, doctors, farmers, but molders of men in every sort of occupation. A leading banking house I know is in all essentials a kindergarten of young business men, the expression of the mother nature of its head. Even successful generals, like the successful captains of athletic teams, are often affectionately known as " Father " or even as " Old Mother So and So."

And so among them the constructive human instincts cover so vast a territory that it is difficult to find a form of occupation wholly outside their scope. Applicable to very drudgery as such, there is, as we have said, the rhythmic instinct—saviour of generations of rowers and runners, of spinners and knitters in the sun, by setting their drudgery to a lullaby. So soothing, indeed, is the purring of routine that it is perhaps more often an allurement than an obstacle.

Even the hunting and fighting instincts are not wholly disappointed in modern industry. Etymology seldom lies, and there must be some reminiscence of the chase in anything named " pursuit." I recently looked up a quotation in Herodotus, and the sort of breathless sensation of following up and finally seizing on the game was not distinguishable from what I experienced a few weeks later in the pursuit of trout. As to the fighting instinct, nature's magnificent blanket clause, applying to obstacles as such—the Hercules of our nature whose delight is in the cussedness of things—some use of this, tho not usually in its aboriginal form, is absolutely certain to come in.

The legend of Proteus is the story of all men, a little ac-

celerated as to time, but rather understated as regards the possible variety of incarnation. The doctors have now adopted the name "proteid" for the very flesh of which our bodies are composed.

And the instincts are not only broad-based: the center of them is always on achievement, on getting the thing done. Nature is of a very practical—of an essentially Philistine or get-there—disposition. The essence of her message is always "Thou shalt arrive." Not to wrestle and strike, but to conquer; not to run and throw and lie in wait, but to bag the game, is the focus of the war and hunting instincts. Complete satisfaction indeed is only where the instinctive end is gained by the instinctive means. But where the choice is between means and end it is always the end that rules. The boy has been pursuing thru all his childish games a phantom stag. In the opportunity of grown-up achievement the real stag comes in sight; and the weight and passion of the instinct will bid him follow wheresoever the chase may lead. There is more real life in making an actual living by tending counter than in pious adherence to the ancient ritual thru breaking and entering, raiding apple stands, or becoming a gentleman sport. Nature is no pedant. Contemporaneousness is of the essence of her law. Up-to-date infraction is more germane to her intention than obsolete fulfilment. So that the very instincts themselves are, in one way, on the side of the boy's submission to whatever actual conditions may impose. They will rather pull him cross lots to the end than take him round by the road that has ceased to lead there.

2. The next thing we must do after preserving the whole nature of the child alive up to the age of adolescence is to precipitate his nature thus preserved in the direction of some kind of work. It is not necessary to train at once for any special trade; the immediate task may be to prepare for the university, deferring specific training for another eight years. What is necessary is that education from this time on shall have a future to it, shall be felt by the child as the beginning of preparation for real life.

There is a characteristic of the adolescent which is of car-

dinal importance in this connection, one which all teachers recognize, at least in its more obvious forms. All know, for instance, the big boy of fourteen who hates childish lessons, and can make nothing out of them, but who will wake up and show a manly power to grasp real things if a way of getting hold of real things is opened to him. Partly this change seems the result of a defining or specializing tendency. This is the time when the individual bent begins to declare itself, vaguely or definitely, toward some particular sort of work or in a general direction, according to the extent to which individual bent in a particular case exists.

But chiefly this tendency to specialize is a symptom, or direct result, of a more fundamental change. The great thing that is happening is the shifting of motive from impulse toward particular achievements to a thirst for the achieving life. What has happened is the coming of a future into the child's world. The idea of his own life and place has come to him, and his desire is now toward that. And with the idea of a future comes the vision of the real world in which that future lies. He begins to scrutinize the actual conditions under which his desires and ambitions have got to be wrought out. So that besides the instinctive tendency to specialize there is the perception that he must specialize if he is to be somebody, and the consequent determination to do so. The true explanation of the lout of fourteen back in the sixth grade of the grammar school, and apparently incapable of advance in lessons that the younger children easily learn, is that his heart can no longer respond to childish things, but awaits the call of the reality to which it is attuned. What renders him deaf to the instincts in their childish form, urging him from behind, is the sound of the rapids ahead, among which real deeds are to be done. It is the call of the rapids that must henceforth govern.

And what is the center of this desire to be somebody, to take his place in the real world, to be a man among men? What is it but the gang desire to come up to standard, to pull his weight in the boat, the old gang instinct to make good? The heart of this instinct, as of every other, is not in the

means, but in the end. The gang finds its first and most natural expression in raid and foray; but under all this is the central desire to belong. That there shall be a gang, not that it shall do particular things, was nature's dearest object in laying the foundation of this impulse. And as belonging, not the form of it, is the heart of his desire, so will the boy hold to real membership, under real conditions as they exist, in preference to the observance of any form of membership from which the virtue of actuality has escaped. What he wants is really to belong, to be in it in the grown-up world, to assume the *toga virilis,* to be admitted into the fellowship and councils, to share the responsibilities and undertakings, of the clan. He would desire that such fellowship should express itself under the form of raid and foray if it could be so, but as between form and substance it is the substance every time that he will choose.

And as he comes to appreciate the fact that making good in the grown-up world involves industrial efficiency—that the game now is the industrial game, and that the industrially incompetent are not really in it—it is the gang instinct itself that impels him to the acquiring of such efficiency, more strongly than any other force could do. He will feel it to be a pity that we can not all be knights and mighty hunters before the Lord, but given the impossibility of being such in earnest, he sees that there is more of real life in tending to business in our plebeian way than in playing at Johnny War after the fashion of aristocratic survivals. Verily the first commandment of the gang spirit, as of the code of manliness in all ages, is: " Thou shalt play the game."

It is at this age that, under the pressure of the gang instinct, boys begin to practise their games in ways that are far from amusing, for the sake of ulterior results, and it is the gang instinct that in the main must carry them thru the drudgery that the acquiring of industrial efficiency involves. The cross-lots power of instinctive impulse is here at its full strength. For the end is now the distant one of the total accomplishment of a life, and the desire is in a measure proportional to the desert spaces that lie between.

It is, in short, the gang that must drive out the gang, thru the boy's perception that the old gang occupations are child's play, and not the work of life—that the gang, in short, is not the real gang, but its kindergarten. It will help in this expulsion if you will offer the instinct other grown-up fulfilments besides the industrial. Admit the young man into your councils; above all, receive him into political alliance. Politics is a direct instinctive manifestation of the gang. It is the best adult game there is, and the one most attractive to the young,—a truth that the professional politicians have long since found out and acted on. Their name of " students " for their heelers-in-training shows insight as well as humor.

From birth to adolescence is the purely instinctive age, during which the various constituent impulses assert themselves confidently and unequivocally as masters of the child's growth and education. Each exploit, each achievement, is during this period sufficient to itself. The mud pie is an ultimate and sufficient reason for the cost of making it, the conferring of last tag is its own reward. The rest of infancy is the period of apprenticeship—purely instinctive also in a sense, only that the instinct itself demands a test that is not instinctive. The social element of making good is now an indispensable article in its requirement. The two motives of work and play are thus combined; only they are both really play motives—that is to say, ultimate and self-justifying instincts—in the last analysis.

The conclusion, so far as the boy who goes to work is concerned, is that he should not go to work. At least he should not be permitted to go into any occupation that does not include education toward his ultimate efficiency. The dead-end occupation into which so large a proportion of our children go, which neither fits the gang impulse in its primal form nor satisfies the gang instinct to make good, combines all possible disadvantages, and is the worst influence to which they are or could be subjected. The seven precious years of instinctive apprenticeship, during which his nature is at the same time plastic and passionately focused toward this very end of becoming an effective member, must not be lost. If the path

from soul to utterance, from native power to socially effectual discharge, is not broken out now, it never will be, and his real life will never find its channel.

This also we desire for the sake of culture, not for the sake of industry; not in order that the man shall make more goods, but that the making of the goods may better make the man.

II. FITTING INDUSTRY TO THE WORKER

Besides leading the nature of our children to fit our modern industry, we must do far more than we have dreamed of doing to make our industry fit the normal life. Civilization has been so absorbed in producing the means of living that it has forgotten to leave room for life itself. What is the use of having more clothes, or even more beautiful ones, if we have no bodies fit to put them on? I remember reading the remark of an economist, from whose mind the intent to be funny was as far as possible removed, that the happiness of the worker was a good thing, as it tended to increase production. The next lesson set down for our civilization to learn is that the largest dividend from work is in the joy of doing it, and that in this form of return lies the great undeveloped resource of every country. There are two principal methods in which this portion of our moral revenue can be increased: first, by the adoption of Ruskin's advice that industry shall be made more expressive of the creative impulse; and, second, by the greater introduction, thru industrial coöperation, and by responsibility-sharing, of the element of team play. When the worker can feel that the trade mark of the factory is his flag, that he shares the personality embodied in its product, there will come new life both to him and to the industry, and incidentally a degree of material success of which we have not yet dreamed.

III. THE OVERFLOW

But even after we have done our best to train the child's nature in the direction of modern industry, and to correct our industry to conform to eternal human nature as it declares itself in the child, there will still remain in many industries a large part of the worker's nature unfulfilled. There are—and perhaps, do our best, there always will be—occupations in

which a man can not be even approximately contained, into which we should be loath to find that any of our children could be completely packed. It is rare, indeed, that any occupation, stretch and bend it as we may, fully satisfies a given personality. Our quart of holy spirit will not go into the pint measure we have prepared for it.

The school must accordingly provide an overflow. Not only the grammar school, the high school, and college, but the very trade school itself must make deliberate provision for the development in every boy and girl of some method of expression outside of what their probable occupation can afford.

1. One great means of such expression lies ready to our hand. I remember a Swedish sailor on a yacht I was on, who had once saved money and had owned a little schooner of his own, and lost her, and seemed a broken-hearted man, who went on deck every night after his work was done, and played on a tin pipe some of his native music. I suppose that little pipe was all that kept him alive. The Italians have much to teach us in this respect. The thing most terribly left out of our Anglo-Saxon life is the love of beauty. The first thing one notices on going to Italy is that, however poor the people are, they are never without a true esthetic life. The cabman points out to you not only the conventional sights, but the sunset that strikes his fancy, and assumes that you as a man and brother must sympathize. If civilization has balked some of our native instincts of fulfilment in their primal form, it has found in science and art fuller and more lasting satisfaction of them than nature ever gave, or than the savage can conceive. Art is the fulfilment of our creative instincts in richest and most elaborated ways; it twines and multiplies together its interpretations of the sense of form, of rhythm, of balance, of speed and space and mystery, up to a climax of which, without its aid, we never could have dreamed. It invents new blends and combinations, with new and excellent results. Art is play in its intensest, most sublimated form. The great artist is everywhere acknowledged as the great genius—that is to say, the interpreter of the inborn instinct of the race. The satis-

factions, in science, of the great human instinct of curiosity are, perhaps, as deep as those of art. Science also is play; and, to many men, in its most fascinating form.

"Not in the ground of need, not in bent and painful toil, but in the deep-centered play-instinct of the world, in the joyous mood of the eternal Being, which is always young, Science has her origin and root; and her spirit, which is the spirit of genius in moments of elevation, is but a sublimated form of play, the austere and lofty analogue of the kitten playing with the entangled skein, or of the eaglet sporting with the mountain winds." [1]

2. Finally, there must be fulfilment provided for the team instinct as it stands, some extra rail laid down to keep the train from destruction if, after the best we can do to give it the right list, and to straighten the track, the curve still proves too sharp. Protean as our nature is, much as we shall learn in the way of substituting a newer fulfilment for the old, there will still remain much vital force, committed to expression in the ancient way, and that must find such expression—whether legally or in the form of mischief and law-breaking—or run to waste. Provision for team expression of the ancient physical sort must still be made. Our playgrounds must be kept open at those hours when the younger children do not need them; in the late afternoon, and in the evening, by electric light, for skating and football. There must be places provided where the young men can meet in the evenings, and opportunity for quiet games and for theatricals. Long walks, and hare and hound runs, can do much to satisfy the gang impulse on its raiding side.

Get the child into the job; modify the job to fit the eternal human nature in the child; provide an overflow: these constitute my prescription for mending the dislocation now caused in youthful lives by the side-stepping of civilization from nature's path.

JOSEPH LEE

BOSTON, MASS.

[1] *Mathematics*, a pamphlet by Professor Cassius Jackson Keyser of Columbia University. (Columbia University Press, New York, 1907.)

II

THE NON-URBAN HIGH SCHOOL IN MASSACHUSETTS AND NEW YORK

II. LOCAL ORGANIZATION AND MANAGEMENT

In the October number of the EDUCATIONAL REVIEW we discust the relations of the state to non-urban high schools in Massachusetts and New York. The present paper will describe the local organization and management of high schools in places with a population of less than 8,000.

The local unit in Massachusetts is the town or city, the county having nothing to do with education except to maintain and manage truant schools. The town meeting determines the size of the appropriation for schools. Their management is by law vested in an elected school committee, which has "the general charge and superintendence of all the public schools," and may even exceed the appropriation. The actual administration, however, is delegated to the superintendent of schools, who has no specific powers except such as are given him by the school committee.

In New York the local unit for education is either the common school district, the union free school district, or the chartered city. Altho common school districts sometimes open high schools, they seem to have no legal authority to do so; hence it is with the union free school district that we are especially concerned in the study of non-urban high schools. As far as possible the people manage the school affairs in primary assemblages; but because of the growth of population and of school business, the board of education of necessity has greater powers than the trustees of a common school district. The board of education consists of from three to nine members, one-third of whom are elected each year. It employs duly licensed teachers and fixes their salaries; makes rules of

discipline; prescribes the course of study (within certain narrow limits); regulates the admission and transfer of pupils; adopts textbooks, and may furnish them; purchases sites and erects buildings when the district meeting has so voted; and cares for school property, whose title vests in the board of education, a corporate body. A peculiar and important power, similar to that of the Massachusetts school committee, is that the board may legally levy taxes in case the district meeting neglects or refuses to vote the necessary money for teachers' salaries.

Massachusetts has a system of district supervision that many consider the best that has yet been devised in the United States for reaching small towns. Lack of space forbids any detailed exposition of this interesting and suggestive scheme. Small towns that have not already the services of a superintendent of schools must unite to form superintendency unions. Practically all, if not all, of the towns have already complied with this law. To unions that have fulfilled the prescribed conditions the state pays $750 toward the superintendent's salary, and $500 towards teachers' salaries in the union. While it is probable that the union superintendents have a greater direct influence upon elementary than upon secondary schools, yet they unquestionably strengthen the educational system as a whole; and any improvement in the elementary schools is bound to react favorably upon secondary schools, which receive elementary graduates and build upon the elementary curriculum.

The great majority of the smaller New York high schools are without the local professional supervision that reaches every locality in Massachusetts. A union free school district with a population of 5,000 may employ a superintendent of schools, towards whose salary the state pays $800 annually. About thirty, or approximately five per cent. of the non-urban high schools are thus under local superintendents, who seem to give about equal attention to the elementary and the secondary schools in their charge. The school commissioners, who are popularly elected, may or may not have some expert knowledge of education; besides, their territory is so large that

even an expert could not give anything like close supervision. Dr. Draper strongly advocates doing away with the present school commissioner districts, and dividing the state into a large number of supervisory districts.

In studying the actual administration of non-urban high schools we are hampered by a lack of extended personal visitation and observation. The buildings are, of course, not entirely satisfactory. The facilities for science work are inadequate in New York; in 1905 only thirty-two per cent. of the schools outside of Greater New York had special laboratories. The apparatus was often unsuitable and sometimes inaccessible. Several years ago Mr. Macdonald investigated 244 high schools in Massachusetts; 141 had suitable buildings, 27 fair, and 76 poor. Out of the 244 schoolhouses, the sanitary condition of 146 was ranked excellent, of 38 fair, and of 60 poor. As was to be expected, satisfactory conditions existed oftener in the cities than in the small towns. Both states no doubt show a slow but steady gain in this regard; and the New York State Education Department can bring to bear strong pressure for the improvement of material equipment.

In New York the " academic departments " are built upon an elementary course of eight years. In 1897-1898 a considerable majority of Massachusetts high schools were preceded by nine rather than by eight grades; in our opinion, however, the tendency is to reduce elementary courses from nine to eight years. In New York the state pays twenty dollars tuition for about ten per cent. of the public secondary pupils—and these are all from rural districts. One of the ways by which they may qualify for admission to high school is by passing the Regents preacademic examinations. While this system is not universal, its extent is shown by the fact that in a recent year there were about two hundred thousand of these papers. As Massachusetts has no such system it would seem that the transition from the elementary to the secondary school is easier than in New York.

The normal schools of New York admit graduates of the course prescribed by the Commissioner of Education for admission to state normal schools and city training schools, but it

is necessary to have a certificate based upon the preliminary and academic examinations. Entrance to the State Normal College at Albany is by the Regents certificate, or the certificate of the College Entrance Examination Board, as well as by examination. Graduates of Massachusetts high schools on the certificate list of the New England College Entrance Certificate Board may be admitted to any state normal school without examination in any subject in which they got eighty per cent., as certified by the school principal. Candidates from high schools that are not on this list, but are approved for the purpose by the State Board of Education, may enter without examination. Thus it is clear that the articulation between the high and normal schools is the better in Massachusetts, making it easier to pass from one to the other.

A wider gap exists between the high schools and the colleges. Admission from New York high schools to the leading universities depends on passing examinations, either those of particular institutions, those of the College Entrance Examination Board, or the Regents examinations, upon which there is issued a certificate that is accepted for entrance by many of the leading higher institutions. Similarly, admission from Massachusetts high schools to the most important universities of the East depends on examination; but graduates of high schools certificated by the New England College Entrance Certificate Board are admitted without examination by the strong colleges of the East and by at least some of the great universities of the West. The connection between the high schools and the colleges is much less close in Massachusetts and New York than in some of the Western states, notably California.

Probably the most influential factor in any school is the teaching force. Teachers in Massachusetts high schools are examined and certificated by the school committee, while in New York the state issues their certificates. Outside of Boston, less than one-fourth of the teachers have anything like a permanent tenure of office after probation. Most cities and towns elect teachers annually; in 1905-1906 only eighty-two communities had taken advantage of the law that permits school committees to elect teachers after one year " to serve as

such at the pleasure of the committee." Altho New York seems to place no limit upon the term for which boards of education may contract to employ teachers, the contract is usually for one year. Teachers may be removed only for cause. Towns in Massachusetts and New York are allowed by law to establish pension funds, but probably no villages avail themselves of this provision or grant sabbatical leaves of absence with pay.

The partial statistics in the report of the United States Commissioner of Education for 1907 indicate that the number of teachers to the school is not very different in the non-urban high schools of the two states; in the average high school of this size, however, there are one-third more students in Massachusetts than in New York. In New York about thirty-six per cent. of the secondary instructors are men, as compared with thirty per cent. in Massachusetts. Most of the men at work in the small high schools of New York are principals; the same is probably true in Massachusetts, in spite of the complaint that the principalships are falling into the hands of women. In the smaller places of New York one person is usually principal of the secondary and elementary grades, but in Massachusetts he devotes all of his time to the high school.

Our figures indicate that with the Massachusetts system, faulty as it is, of lay examination and certification, its teachers are on the whole better trained than those of New York. An attempt to increase the number of well trained high school teachers is made by the Bridgewater (Mass.) Normal School, which gives a four-year course based on high school graduation, and designed to prepare for secondary teaching. The same school also offers a course of one or two years for college graduates. New York has a State Normal College, with a four-year course, and with the power to confer degrees, for the training of high school teachers; for college graduates it has a one-year course leading to the degree of B.Pd. The low ratio of college graduates in New York—forty-one per cent. of the principals and thirty-seven per cent. of the assistant teachers—is attributed to an insufficient supply of college

graduates, attractions of other professions, etc. Outside of cities the man principal receives on an average $977.37; the woman principal, $742.56; the man assistant, $716.95; and the woman assistant, $490.43. For economical reasons, therefore, Dr. E. J. Goodwin thinks college graduation can not be required for a license to teach in the New York secondary schools, even tho we can not have "adequate and scholarly instruction without it." No statistics are available for the salaries of Massachusetts high school teachers. An indication of the low salaries is found in the argument that since the small towns are unable to pay sufficiently large salaries, the state should give more help than at present. Some such plan as that employed in California, whereby the state aids in the payment of the salaries of high school teachers, might be feasible for Massachusetts and New York, altho there might possibly be greater objection than in California to paying heavy state taxes.

A comparative statement of the extent of their experience is not at hand. For Massachusetts, however, Mr. Macdonald states that the teachers in high schools receiving the state grant of $500 are as a rule fresh from college, with little or no experience, but with many faults. In New York the majority of beginning teachers in high schools and academies are either ignorant of the principles of education and of the art of teaching, or else have the pedagogical training of the normal school without the broad scholarship of the university.

From what has been said, it is very evident that there is need for improvement of teachers in service. Both states conduct teachers' institutes, which were described in the former article. The best means, however, of making teachers more efficient is efficient supervision by superintendents. It has been shown that Massachusetts has a system of professional supervision covering the whole state, while New York has no such provision for towns of less than 5,000.

The course of study is determined in Massachusetts by the school committee of each town; besides the subjects selected from the elementary curriculum there shall be taught "such additional subjects as may be required for the purpose of pre-

paring pupils for admission to state normal schools, technical schools, and colleges."

In New York "local boards of education by a process of selection and adjustment adapt a curriculum, which, in their judgment, is suited to local needs." But the State Education Department effectively controls the courses in all secondary schools that are members of the University of the State of New York, that receive money for the tuition of non-resident pupils, or that prepare students for normal schools.

In both states we find that normal schools thru their entrance requirements influence high school curriculums: in Massachusetts thru adaptation of individual high school courses of study, altho normal schools recognize any good four-year high school course as satisfactory; in New York thru a normal course prescribed by the Commissioner of Education as preparatory to state normal schools. The normal course requires eighteen periods a week for four years, including English (four years), algebra, plane geometry, ancient history, American history and civics, English history, biology, physics, and two years of a foreign language. This course bears on high schools with greater weight than does the requirement that members of the University of the State of New York must offer certain subjects, or even than does the detailed curriculum outlined for schools receiving non-resident students at state expense.

Each Massachusetts high school feels obliged, in order to maintain its prestige, to prepare its students for admission to higher institutions. In New York there is a thoro-going system of Regents examinations, which not only qualify successful students for entrance to various colleges, but are indeed compulsory in the last two years of high schools desiring to receive state aid. This system of examinations has resulted in the issuance every five years of the Academic Syllabus, which outlines in detail the work in each course. Requirements of particular colleges must also be met.

Thus to a large extent higher institutions not only determine the standard to be attained in each subject, but also the content of the curriculum. In addition there is the public sentiment

that demands instruction suited to the interests and needs of the large majority who do not go to normal school, technical school, or college. As a result, the small high schools of both states usually offer as many courses as the large and strong ones. The state educational authorities of Massachusetts feel that a serious conflict between college preparatory work and the common branches is inevitable unless the colleges and schools find a common ground. Perhaps there will be no escape from college domination until the colleges accept any good four-year high school course as an adequate preparation.

In 1908 the Massachusetts Council of Education made a comprehensive report based on circulars sent to all the superintendents in the state. It found that because of tradition and college entrance domination, there is no general movement to give the training, discipline, and culture half consciously demanded by communities. There is, however, a general desire for the introduction of manual training, domestic science, and business studies, and in several cases a demand for agricultural and trade courses. There is also a strong wish to adapt school subjects to local surroundings and industries. But many schools are unable to extend their present curriculum, and even have great difficulty in carrying out the existing program.

Commercial studies have gained a firm footing in the high schools of Massachusetts, and are no doubt one factor in the increased attendance of late years. It is estimated that there is very little difference between academic and business courses in the cost per pupil; but manual training, which is of limited usefulness in small country high schools, costs considerably more than either of the other courses. By suitable additions and modifications much industrial work could be done in the present high schools; the smaller ones would need a little state aid, for which legislation might be necessary. Since manufacturing is the greatest industry in Massachusetts, this suggestion was a wise one for adapting the small high school to the needs of the great majority who do not go to college.

In neither state has agricultural education assumed any such importance in rural high schools as it has in parts of the Middle West. In Massachusetts, where only a small per-

centage of the population is engaged in agriculture, about the only high school with a strictly agricultural bent is the Petersham Agricultural High School in the western part of the state. We are not aware of any similar secondary school in New York. Such vocational training would be eminently desirable in both states. New York is second in the country in the value of its fruits, which require intelligent cultivation; while in Massachusetts the poverty of the soil makes intelligence and a certain amount of scientific knowledge essential to the successful farmer. Fully one-half of the Massachusetts high schools are in rural communities or draw largely from them, and agricultural instruction would be welcomed.

The Massachusetts Council of Education has suggested that there should be a core of academic instruction, constituting a standard for public secondary schools. There should also be grouped electives, depending on the teaching force, equipment, and local conditions. There should be a careful study of ways by which subjects may be taught so as to bear on local conditions. Since, even with state aid, it is not feasible for every high school to give practical vocational courses, the problem might be solved in several ways: 1, several high schools might be combined (but this would have certain obvious disadvantages); 2, each of several adjoining high schools might specialize, so that pupils could elect among them; 3, special teachers in the practical subjects might go from school to school.

Textbooks are prescribed in Massachusetts wholly by the school committees, altho this power is often delegated to the superintendent; so that of 233 towns and cities investigated, in about two-thirds he had full power, advisory power in nearly as many places, and joint power in most of those remaining. A state law compels towns to furnish free textbooks. In New York the boards of education of union free school districts prescribe textbooks, and *may* furnish them.

The Massachusetts law requires high schools to be kept for forty weeks each year, but it also provides that no part of the Massachusetts School Fund shall be distributed to towns that do not maintain a high school for thirty-six weeks. This gives the idea that while the state demands forty weeks, it will be

satisfied with thirty-six weeks. The result is that the average high school year is somewhat less than forty weeks. In New York at least 175 days of approved academic instruction must be given by each academic department belonging to the University of the State of New York.

The arrangement of the high school program is entirely in the hands of the local school authorities in Massachusetts; but in New York the state inspectors, among their other duties, observe, advise, and report about the programs of recitation. In both states the majority of the smaller high schools have two sessions.

In the process of high school development within a state, consolidation may take place thus: if the state reimburses tuition, communities may send their children to high schools in other towns instead of establishing small high schools of their own. About ten per cent. of the total number of public secondary students in New York are tuition pupils, while in Massachusetts only two per cent. have one-half or the whole of their tuition paid by the state. This difference is partly explained by the fact that New York has many one-, two-, and three-year high schools, which keep pupils a year or more, and then send them on to higher grade schools. Consolidation may also occur by the formation of a union high school district. When two academic departments in New York combine, the apportionment due both for the current year is paid the united school, but only one quota of $100 is given. Similarly, an academy may become the academic department of a union school either by lease or by adoption. Two adjacent Massachusetts towns of less than five hundred families each may vote to form a union high school district. The law not only permits towns to raise money to transport children from the outlying districts to the town schools, but also to pay the travelling expenses of boys and girls who attend high school in another town. Conveyance of pupils has been developed to a considerable extent in Massachusetts.

Consolidation is not favored in Massachusetts towns that have an option about maintaining a high school; they favor a local school, except where the expense per pupil would be un-

reasonable, or where a strong outside school is easily accessible. Statistics collected by Mr. Macdonald indicate that only about three-fifths as many will go to an outside school as would attend a local high school if there were one. The fact that a local high school attracts more pupils is a strong one for its maintenance, provided that it can give instruction suited to the pupils' needs, and can be kept fairly efficient.

The following tables give an idea of the relative importance of non-urban and urban high schools in the two states:

From the Massachusetts Report, 1906-1907, 317.

Group	Enrollment	No. of teachers	No. of pupils		Estimated annual expense
I (81)	50 or less	165	2,373		$1,000-$1,500
II (63)	50-100	207	4,318		$3,000-$4,000
III (57)	100-250	341	8,563		$6,000-$8,000
IV (25)	250-500	328	8,905		$15,000-$20,000
V (37)	500 or more	857	23,380		$30,000-$40,000
263		1,898	47,543	Expenditures	$2,556,173.22

Abstract of N. Y. Report, 1909, 3.

	In cities	In villages over 5,000	2,000-5,000	Under 2,000
No. of h. s.	73	40	75	485

The growth of Massachusetts secondary education from 1897 to 1906 was intensive rather than extensive. The number of rural high schools remained practically the same, while city high schools increased in number. The chief cause of this was the passing of many towns from the rural to the city class. The absolute increase in the number of high school pupils was seventy-four per cent. in the cities, and sixteen per cent. in the rural communities; the increase relative to the population was twenty-four per cent. in the cities and 100 per cent. in the rural districts. There was an increase in the average number of teachers to the school in rural high schools, from 2.9 in 1897 to 3.7 in 1906, or twenty-seven per cent. The relative number of one-teacher high schools decreased from twenty-nine per cent. to seven per cent. of the whole; the relative number of two-teacher high schools decreased from forty-seven per cent. to thirty per cent. of the remainder. The great relative increase in enrollment in rural high schools, the comparative lack of increase in the number of rural high

schools, and the increased efficiency as measured by the relative number of teachers,—all these are largely due to the free tuition law, which does not encourage the establishment of high schools. Another factor, however, in the decrease of one-teacher high schools was the act of 1902, by which high schools must have at least two teachers to receive the state grant.[1] Several years ago it was found that of the thirty-five Massachusetts towns with the highest percentage of high school enrollment, thirty had less than 2,500 inhabitants each. The reasons assigned for the gain in high school membership between 1895 and 1905 are: the increased average earnings of the community; the increased demand for high school graduates in many lines of business; the broadening of high school courses, especially the introduction of commercial branches and the wider use of electives.

The growth in high school enrollment in New York has been remarkable in recent years. In New York there were 88,675 high school students in 1904, as compared with 34,058 in 1894, or a gain of one hundred and sixty per cent.; meanwhile the population gained only twenty-one per cent. between 1890 and 1900. But since in New York, as well as in Massachusetts, the non-urban population actually declined in the period under consideration, it is probable that the cities absorbed most of the increase in high school membership. Especially is this true in New York, where the New York City high schools obtained their start and growth in this decade; on the other hand, however, the number of high schools doubled, showing that many were started in small places that had previously not been able to support one.

In Massachusetts the number of high school graduates in 1907 was 7,600, or fifteen per cent. of the total number of high school students, 49,937; the high school enrollment was 9.6 per cent. of the total public school enrollment. In New York the number of high school graduates in 1906-1907 was 6,793, or 7.5 per cent. of the whole number of high school students, 89,907; the high school enrollment was 6.2 per cent. of the total

[1] Snyder, E. A., *The increase and support of rural high schools in the United States*, 149-151.

public school enrollment. According to the figures in the United States Commissioner's report for 1907, the non-urban high school enrollment was 21.8 per cent. in Massachusetts and 29.7 per cent. in New York of the total high school enrollment. Using these figures and those given in the state reports of Massachusetts and New York, it is found that the proportion of the non-urban high school enrollment to the total public school enrollment was approximately two per cent. in both states. These statistics indicate that the non-urban high schools, as compared with urban high schools, are relatively more important in New York than in Massachusetts, but that the proportion of their enrollment to the total public school enrollment (the non-urban schools cannot be separated off for that year) is about the same in the two states. A much greater percentage, however, fall by the wayside during the high school course in New York than in Massachusetts; but this statement is misleading, in that graduation probably means from four-year high schools, which form a much higher percentage of the total number of high schools in Massachusetts than in New York; at any rate, the number of graduates from a four-year high school is relatively much larger in Massachusetts.

It seems hardly necessary to say that the high school fills an important place in a small town; but much more use should be made of the high school as a social center, and it should minister more directly to the economic needs of the community. It is charged, finally, that country high schools are educating students to leave home instead of preparing them for life in their home towns.

It has been shown that in recent years both states have had a remarkable growth in their non-urban high schools, so that secondary educational opportunities have become practically universal. It must not be inferred, however, that high school enrollment has reached the maximum; for only a comparatively small proportion of young people of high school age are actually attending secondary schools. For partial explanation we may look to the distances that some children must travel to reach a high school, the limits of social wealth, and the inequal-

ity of its distribution, and the relatively low educational ideals in many places. Furthermore, the high schools are not unimprovable, and in the opinion of many give an inadequate preparation for practical life. New York has had a great increase in the number of rural high schools, as well as in enrollment. In Massachusetts the number of small high schools has remained nearly stationary, while their attendance and number of teachers per school have greatly risen. There are many more high schools with less than four years in the course in New York than in Massachusetts. According, therefore, to Dr. Snyder's analysis of the evolution of secondary education,[2] Massachusetts has reached a higher stage in high school development than has New York; for the emphasis in the former state is on the refinement of secondary education rather than on numerical growth of schools and of the number of years in the course.

Rather more non-urban high school teachers seem to have been well prepared in Massachusetts than in New York. There is in both systems a scarcity of men, most of whom serve as principals. The tenure of office should be made more secure, and the salaries should be high enough to attract the best teachers and to induce more people of ability, especially men, to enter the profession. Pensions would still further help to make teaching more attractive and pleasant, and, as a result, better.

Owing to much greater state prescription, the course of study is more uniform in New York than in Massachusetts. Commercial courses are very common, at least in Massachusetts. Agricultural education has not developed to an appreciable extent, but both states seem to be awakening to the importance of industrial education in secondary schools.

One of the strongest features of the Massachusetts system is its universal supervision by local superintendents of schools. There seems to be no good reason why local supervision, which is strongly urged by the state educational authorities, is not feasible for New York. It has been said that the plan was recently killed, at least for the present, because of a fear in some

[2] P. 145.

quarters that it would give greater power into the hands of the State Education Department. Connecticut has already adopted a similar scheme; and the time may not be far distant when many states with a dense population will have secured expert supervision for all of their schools.

The history of secondary education in New York and Massachusetts has been a long and honorable one, and the experience of these two states has been of great value to the newer states. Great improvements have been made in recent years, and we may expect that able leaders will bring the secondary schools to still higher levels of efficiency and usefulness.

ALDEN H. ABBOTT

YREKA, CALIF.

III

THE ART OF TRANSLATION [1]

Being of a conservative turn of mind, as are most men who reach my years, I have, in choosing my subject for a presidential address, been guided mainly by precedent. My distinguished predecessors in the office have all taken a subject, some with a direct and immediate bearing on the teaching of modern languages, and some in which the connection was remote and not at the first blush apparent; but they have, one and all, like the Attendant Spirit in *Comus,* aspired to move "in regions mild of calm and serene air," to raise us above the "rank vapors of our pinfold," the schoolroom—nay, above "the smoke and stir of this dim spot," the conference hall. This ideal I shall endeavor to follow at a respectful distance, ***haud passibus aequis.***

At our last annual meeting at Durham the subject that provoked the liveliest debate was the place of translation in modern language teaching. It was introduced in an admirable paper by Mr. Latham; the discussion has been continued thru the year in the columns of our monthly organ; it has overflowed into the present Conference, and it will be consummated (I will not say concluded) in the resolutions to be moved tomorrow morning. In that debate I have no intention of intervening, nor should I presume to act the part of a judge and sum up the arguments on either side before leaving the case in the hands of the jury. It is of "Translation as an art" that I propose to treat, without any reference to pedagogics, and I flatter myself that neither party in the suit will be able to reap any advantage out of my address.

It is right to forewarn my audience (if I may borrow a hint from *Eöthen*) that this address will be quite unprofessional in

[1] Presidential address to the Modern Language Association, January 7, 1908.—Reprinted from the London *Journal of education.*

its character. I have endeavored to discard from it all valuable matter derived from books on method and cyclopedias of education, all display of "sound learning and religious knowledge," all useful statistics of child-study, local examinations, and university schools, and, most of all, all good moral reflections; and I think that those who have the patience to hear me to the end will acknowledge that my efforts in this direction have been attended with great success.

On the prerogatives of translations (not of translation) in the history of civilization, in the education of humanity, I need hardly dwell. The Battle of the Books still rages. The extreme classicist still prefers to study natural history from Aristotle than from Darwin, and would sooner read Sophocles in Greek than Shakespeare in his native tongue. The extreme left of the modernists hold that translation is the Ahriman of language teaching, or, like Mr. Cobden, think that a single number of the *Times* contains more information than all the works of Thucydides. But these extremes would meet in acknowledging that by the transmitted wisdom of the ancients we are what we are, and that the transmitters of the lamp of life have been mainly the translators. I would go further and say that, supposing all the masterpieces of the world, in their original tongues, were collected into one library and all the translations into another, if the dire necessity were put upon me to set fire to one or the other, I should elect to burn the originals. For, like Omar (some will add, like him, inspired with the ignorance of the fanatic), I should argue, "Whatever is of use in these writings of Judæa, Greece, and Rome has been preserved in translation."

And, lest I should seem overbold, let me shelter myself behind the broad shield of Goethe. Eckermann relates a visit paid to Goethe by a young English officer who had gone to Weimar to learn German (evidently a prototype of Lieutenant Woods). Goethe imprest on his visitor the importance of knowing German as a key to modern European literature. French, as the language of society (he held), was essential, but as to Greek, Latin, Italian, Spanish, we can read the best works in these languages in such excellent German translations that,

except for some special object, there is no reason why we should waste time on the toilsome process of learning tongues. "There is no denying," he added, "that generally a good translation takes us a very long way. Frederick the Great knew no Latin, but he read his Cicero in the French translation, ebenso gut als wir andern in der Ursprache." And perhaps the highest compliment ever paid to a translator was paid by Goethe. When in his old age he could no longer read his own *Faust,* he read it with renewed pleasure in Gérard's translation.

It is only from a translation that we know the very foundation of Christianity—the words of our Lord, the parables, and the Sermon on the Mount. It was in a translation that the arts of Greece were first introduced into rustic Latium, and the worthy old dominie who rendered the *Odyssey* into rude Saturnians—"Virum mihi, Camoena, insece versutum"—deserves a red letter in the Comtist calendar. It was on translation that our "morning star of song," Dan Chaucer, tried his prentice hand, till he found himself and far outstript his French originals. It was from a translation—nay, a translation of a translation—that Shakespeare quarried the materials for his *Coriolanus, Julius Cæsar, Antony and Cleopatra.* Of Keats, with far more truth than of Shakespeare, it may be said that he knew small Latin and less Greek, and in an immortal sonnet he has amply paid his debt to Chapman.

I began by glorifying translations; but, before I proceed further and discuss the canons of the art, I am bound to meet the objections of skeptics who deny the possibility of translation in the higher ranges of literature.

In his *Life of Goethe* G. H. Lewes flings down a bold challenge to all the world of translators, which I, perhaps, am still bolder in picking up. He has been explaining why so many English men of letters have declared themselves disappointed with Goethe's *Faust*—why, for instance, Charles Lamb pronounced it a vulgar melodrama compared with Marlowe's *Doctor Faustus.* He finds a full explanation in the fact that Lamb read *Faust* in a translation, and so had not the real drama before him. From this particular instance he is led to the broad

generalization that all translation of poetry is predestined to failure. "A translation may be good as translation; but it can not be an adequate reproduction of the original. It may be a good poem; it may be a good imitation of another poem; it may even be better than the original: but it can not be an adequate reproduction; it can not be the same thing in another language, producing the same effect on the mind."

And Lewes hits on a most ingenious and telling way of establishing his thesis. Instead of arguing whether the version of Blackie, or Sir Theodore Martin, or Bayard Taylor is adequate or not, he takes a simple stanza of a simple English poem and translates it into English. Mickle's ballad is familiar to all readers of *Kenilworth*. Scott tells us that its music haunted him as a boy. The first stanza runs:

> The dews of summer night did fall;
> The moon, sweet regent of the sky,
> Silvered the walls of Cumnor Hall,
> And many an oak that grew thereby.

Of this Lewes gives alternative versions, one literal and one free:—

> The nightly dews commenced to fall,
> The moon, whose empire is the sky,
> Shone on the sides of Cumnor Hall
> And all the oaks that stood thereby.

And more freely:

> Sweetly did fall the dews of night,
> The moon, of heaven the lovely queen,
> On Cumnor Hall shone silver bright,
> And glanced the oaks' broad brows between.

Here, he exclaims, are translations which in another language would pass for excellent, would win school prizes and university medals. In the first the meaning, the meter, and most of the words are identical, yet the difference in the whole is infinite. It is the difference between a garden rose and a wax rose. One shade the more, one ray the less, has half (nay, wholly) impaired the nameless grace. Assuredly neither translation would have haunted any one. We might, it is true, contend that Lewes is loading the dice, not playing the

game quite fairly, that "sides" for "walls" is a hopelessly prosaic word, and that "commenced," as here used, is an actual vulgarism; but on the whole we are bound to admit that he carries us with him, that the analogues of his versions in French or German, still more in Latin or Greek, where (fortunately for our classical prestidigitators) native criticism is impossible, would have past as excellent. Admitting this, are we bound further to accept his sweeping generalization and pronounce all verse translation either a fraud or a failure—a fraud if it alters even for the better the original, a failure if it attempts an exact copy? That is not the conclusion of the many, who would by Lewes be ruled out of court as unable to judge, nor do I think that he will convince the experts whom I am addressing today. After all, it is a question not of *a priori* reasoning, but of facts, and we can call in evidence at least one great poem (to which I shall recur) that both delights in English those who are ignorant of the original and is pronounced a faithful transcript by those who can compare the two.

It seems to me that Lewes is dressing out as a striking paradox what is at bottom a barren platitude. It is obvious that, directly we pass beyond the commonest objects of sense, the simplest actions and emotions of everyday life (and even before then), no language can exactly reproduce the single words, let alone the connected phrases, the rhythm, and harmony, of another language. Each language has its own *cachet,* its own idiosyncrasies, its idiotism. Words are not counters, nor nuggets of gold or silver or copper. They are more like coins, each with its own image and superscription for which no exact equivalent can be found in a foreign coinage. But even that metaphor is inadequate; for a word not only bears a past history like a coin or medal, but it is a living organism, ever taking to itself new accretions and shedding part of its substance. What is slang today may pass as standard English on the morrow: a nickname may be taken as the title of a great political party; a gross scurrility may become a term of endearment.

Take the commonest words you can think of in English—

" boy," " girl," " friend," " to love "; *garçon, fille, ami, aimer* would seem at first blush the exact equivalents; but the schoolboy soon learns to his cost that they do not always match, and the adult translator knows, or ought to know, that to each word in either language there clings a whole network of associations, some obvious, some remote and only half perceived, to which he must attend at the risk of bathos or absurdity. Thus, to give a crude illustration, the incautious Frenchman may be betrayed into saying, " I love that jolly actress," and the next minute, " I love little peas.' De la Place translated the title of the old play, *Love's last shift, La dernière chemise de l'amour.* The Englishman who is not forwarned may say of a *jeune ingénue* without a suspicion of giving offense, " C'est une fille," or of a matron's friend, if he happens to be a man of presence, " C'est son bel ami."

Or, take the parts of the body. As to dress among civilized nations, there is a general convention which varies little with time or place. But this convention, if I may coin the word, is only clothes-deep. By a Frenchman *ventre, flanc, hanche* may be freely named in writing or conversation without a shade of coarseness or impropriety; but no Frenchman would mention his toes except to a surgeon or chiropodist. A typical instance of similarity with a difference between French and English, is the word " bowels." Thanks to the Authorized Version, we can use the word in its metaphorical sense. We speak of " bowels of compassion," tho our politer age would squirm at Fuller's description of " Bloody Bonner, that corpulent tyrant, full of guts and empty of bowels." Yet we can not use " bowels " as freely and significantly as the French use the equivalent *entrailles;* and when La Bruyère speaks of " Veux qui tirent des entrailles tout ce qu'ils expriment," we have to content ourselves with the far feebler metaphor " from the heart," and a phrase like " donner des entrailles aux mots " drives the translator to despair.

Semantics now forms a recognized branch of philology, and I have lingered too long on a topic that has been so brilliantly treated by Trench and Darmesteter. But, if single words are thus hard to render, when we pass to combinations of words,

to phrases, sentences, and periods, the difficulty increases in geometrical progression. Each word has, as we have seen, its own particular *nuance,* and, further, this shade of meaning is affected by the context. The translator has to consider not the just equivalent for each individual word, but the equivalent that will suit the context, and, when he has so far succeeded, the hardest part of his task still remains. He has so to rearrange or modify the words and phrases that the meter or rhythm or harmony of the whole passage at once satisfies the ear and at the same time is an echo of the original, or at least affects the foreigner in the same way as the original affects a native.

And at this point of my argument it may be noted that the truism or paradox of Lewes, which I took as my starting point, can not, as Lewes would have it, be confined to poetry. If poetry is untranslatable, so is prose—I mean, of course, literary prose. In this connection, *The elements of Euclid* is no more prose than tables of logarithms. Prose I say—the prose of Milton or Hooker, or John Henry Newman or Pater, of Ruskin or Froude—has each a rhythm and modulation of its own, almost, if not quite, as hard to reproduce in another language as the rime or meter of Shakespeare and Milton, of Keats and Swinburne.

Let us, then, freely concede to Lewes that a perfect translation of a poem is a chimera, impossible in the nature of things, and out-paradox Lewes by extending his thesis to prose. Are we, therefore, bound to accept his corollary—to allow that the *Faust* of Goethe must remain a book with seven seals to those who know not German, the *Agamemnon* to all but Greek scholars, the *Divina commedia* without a knowledge of Italian, and, not less, Rabelais and *Don Quixote* to those who can not read Old French and Spanish? The question answers itself. Whatever scholars may opine, the world of readers has returned an emphatic negative, and, as Mme. de Sévigné said: "Le public a bon nez et ne se méprend guère." In Lord Avebury's *Hundred best books,* in the various series of reprints that are issuing from the press, at least one-fourth of the books are translations.

We members of the Modern Language Association, of course, know Danish and Spanish (I don't myself, but I was born in the dark ages); but we all, young and old alike, read with delight Hans Andersen and Cervantes before we had mastered those beautiful languages, and it needs not a knowledge of Arabic to appreciate *The Arabian nights.* And there is one book that all, whether clerks or laymen, read and study mainly in a translation. The Dean of Christ Church who commended the study of Greek to his class on the ground that it enabled them to read the Oracles of God in the original and to look down from the heights of learning on the vulgar herd, belongs to a past generation; but, when at conferences I have listened to our clerical head masters extolling the superlative merits of a classical education on the ground, among others, that thus alone could the Scriptures be revealed to us,—when, on two occasions, I have seen country parsons flocking to Cambridge to vote for compulsory Greek as tho they were defending the ark of the covenant,—I should have liked to put to them the question: "How many of you possess a Hebrew Bible? how many know even the Hebrew alphabet?"

Heaven forbid that before a Modern Language Association I should even seem to be depreciating the study of language, of Hebrew and Greek, any more than of French and German; but the old leaven of the Renaissance, the superstition of the elders, still lurks and works, and the study is imposed on pupils who can not profit by it and supported by arguments that will not bear examination. Masters of classical and of modern sides alike have not sufficiently recognized the use and worth of translation in education, and would do well to lay to heart the wise words of Goethe that I have quoted.

But, in spite of my professions, I find myself falling into the moralizing vein. I apologize, and revert at once to the brief that I have given myself, "The art of translation," and begin with the main point at issue, which even in Horace's day was a bone of contention—the question of literal or free translation.

Translation is an art, but it has very slowly been recognized

as such, and in no art has theory lagged so far behind practise. Even now there is, so far as I am aware, no treatise on the art of translation that can take rank with a score of standard works on the art of poetry, from Aristotle and Horace down to Lessing and Holmes. Even monographs such as Matthew Arnold's famous lectures on translating Homer are rare. The Greeks, who are not only our models but our lawgivers in every other branch of art and literature, are here wholly to seek. They suffer from the defects of their qualities; they were *αὐτοχθονες* and *αὐταρκεις*, self-developed and self-contained. All that is best in modern art and literature is translated (in the broadest sense of the word) from the Greek; the Greeks themselves translated nothing.

I notice that, under the translation competition in the *Journal of education,* the Prize Editor is often asked whether a literal or a free translation is demanded, and he, like a prudent man, declines to give a categorical answer: the version, competitors are told, must give the whole truth of the original, and nothing but the truth, and must at the same time be idiomatic English—that is to say, must not read like a translation. This is a counsel of perfection to which no mortal can attain even in prose, let alone poetry; and I, being neither a prize editor nor a politician, am under no necessity to preserve this non-committal attitude. There is a plain issue between the literalist and the spiritualist schools, and I unhesitatingly take my stand on the text: "The letter killeth, but the spirit giveth life." And, if we would judge the two schools by their fruits, we could not select a more crucial instance for comparison than the Authorized and the Revised Version of the New Testament, especially in their respective renderings of the Pauline Epistles and the Gospel of St. John. In the one we have the letter subordinated to the spirit; in the other the word-for-word rendering, the strictest adherence to the text as interpreted by the flower of Biblical scholars. I will read without comment a few alternative versions and leave those who have ears to hear to decide whether, in each instance, there is not a *corruptio optimi,* a sacrifice of the spirit to the letter.

Authorized Version

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

Revised Version

If I speak with the tongues of men and of angels, but have not love, I am become sounding brass or a clanging cymbal.

Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away.

Authorized Version

For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

Revised Version

For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God.

Authorized Version

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do.

Revised Version

And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ. I glorified thee on the earth, having accomplished the work which thou hast given me to do.

Authorized Version

And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell.

Revised Version

And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt go down to hades.

The pity of it is that enlightened people, clerics—and some among them scholars—don't know the difference; and while the Authorized Version (thank God!) still holds its own in the family and in the closet, from the lecturer we hear more commonly than not the Revised Version.

I have often thought what a mistake the revisers made in

not coöpting as assessors to sit with them in the Jerusalem Chamber two or three masters of English—John Henry Newman, Froude, Tennyson. How different would have been the result! To make a perfect translation requires something more than exact scholarship; it needs *Sprachgefühl,* the literary sense, the ear attuned to harmony—inspiration.

I read in the newspapers that the Sacred College has undertaken a revised version of the Vulgate, and it is certainly high time; but His Holiness must beware of "oppositions of science which is falsely so called." Larousse, in the *Grand dictionnaire,* tells us that the Vulgate is cram full of blunders, and he instances two. "Spiritus Dei movit super aquas" should be "un grand vent, ventus fortis"; and instead of "It is easier for a camel . . .," an absurd hyperbole, the Greek has "a rope or cord."

A literal translation is a copy, and nothing but a copy, *a peinture au décalque,* and *ex vi termini* must be inferior to the original. For a Raphael, a Rubens, a Reynolds we pay in thousands or tens of thousands; for a copy, in tens, or at most in hundreds of pounds. And yet a copy may be so good as to deceive all but the elect. But the analogy is not perfect, for the artist copyist works *in pari materia.* A translator is more like a sculptor set to copy the Venus of Milo in clay or plaster, or, it may be, in ivory or gold; but, whether the material be meaner or costlier, it is *different,* and the product must differ, and differ for the worse, in ninety-nine cases out of a hundred —the one happy hit or the freak of genius when the greater man sets himself to copy the less.

A still closer analogy might be found in music than in the plastic arts. Tennyson most aptly addresses Milton as "O mighty-mouthed inventor of harmonies!" Well, when I read *Paradise lost* in Chateaubriand's translation, I seem to be hearing an organ fugue played on the pianoforte; and when I read Heine's *Buch der Lieder* in Bowring's or Leland's version, I think of the *Songs without words* ground out on a barrel-organ or repeated on a gramophone.

There are the misses, more in number than the sands of the sea. Translation is like the proud lady in Aristophanes:

"Many were her lovers, but she gave herself to few." And yet a record of favored lovers would rival in length the latest *Life of George Sand,* and I must be content to select at random a few typical specimens.

My ignorance prevents me from comparing Fitzgerald's *Omar Khayyám* with the original *Rubâiyât;* but I have compared it with more than one literal version, and have little hesitation in pronouncing the English poem superior to the Persian. It is, to recur to my analogy from music, as tho melodies composed for the spinet were rearranged for a grand piano.

Even higher as a pure translation, with nothing added and nothing omitted, I should rank Rossetti's rendering of Villon's immortal *ballade:*

> Tell me now in what hidden way is
> Lady Flora, the lovely Roman?
> Where's Hipparchia, and where is Thais,
> Neither of them the fairer woman?
> Where is Echo beheld of no man—
> Only heard on river and mere—
> She whose beauty was more than human?
> But where are the snows of yester-year?
>
> . . . . .
>
> Nay, never ask this week, fair lord,
> Where they are gone, nor yet this year,
> Except with this for an overword—
> But where are the snows of yester-year?

Note here in passing how a single word gives the key of the position. Had not Rossetti by a flash of inspiration coined or hit on "yester-year"—it has a dying fall—he would not have succeeded. John Payne, "an eminent hand," has also attempted the *Ballad of dead ladies* and egregiously failed. Instead of

> But where are the snows of yester-year?

we have

> But what has become of last year's snow?

and for

> Where's Héloïse, the learned nun?

we have

Where did the learned Héloise vade?

Il faut tirer l'échelle.

Equally perfect in its way, tho not such a *tour de force,* is William Johnson's translation of the famous epigram of Callimachus:

They told me, Heracleitus, they told me you were dead;
They brought me bitter news to hear and bitter tears to shed.
I wept as I remembered how often you and I
Had tired the sun with talking and sent him down the sky.

And now that thou art lying, my dear old Carian guest,
A handful of gray ashes, long, long ago at rest,
Still are thy pleasant voices, thy nightingales awake;
For Death, he taketh all away, but these he cannot take.

It would be cruel to compare with this an alternative version by an eminent classical scholar who thought that Johnson had not done justice to the original, and that by a more literal translation he could reveal to us the true beauty of the Greek.

One more specimen, and that a fragment. Here is Clough's version of an Alcaic stanza of Horace:

Eager for battle here
Stood Vulcan, here maternal Juno,
And, with his bow to his shoulder faithful,
He who with pure dew laveth of Castaly
His flowing locks, who holdeth of Lycia
The oak forest and the wood that bare him,
Delos' and Patara's own Apollo.

This is a type of the happy accident, and the chief merit of Clough consists in seeing that, for once, a Latin exotic could be transplanted, roots and all, and flourish in English soil.

By way of contrast I will cite Du Bellay's *Song of the winnowers,* "an Italian thing transplanted into that green country of Anjou out of the Latin verses of Naugerius into French. The matter is almost nothing; the form is almost everything." The matter, the Latin elegiacs, you will find in Masson's *Lyre française,* of the form, the Old French of Du Bellay, I can give you only a feeble echo:

Ye frolic airs that fleet
With music in your feet
O'er sea and land,
Rustling the leafy shade,
Rippling the woodland glade,
Light-wingèd band!

Lily and rose I bring;
Look on my offering,
  Violets and roses.
Violets all wet with dew,
Pinks and carnations too,
Fresh-gathered posies.

Airs from the summer sea,
Breathe over lawn and lea,
  Fan my retreat.
The while I toil amain,
Winnowing the golden grain,
  Through the day's heat.

I have chosen these four specimens somewhat at random. Few and brief as they necessarily are, I hope they may serve to convince you that Lewes's paradox is one of those half-truths that is always worse than a lie. I choose them without *arrière pensée;* but it happens, as you will have observed, that all four are by poets. Are we not justified in drawing the inference that poetry can be adequately rendered only by a poet—a poet, that is, either *in esse* or *in posse?* Let us hear the canon of translation laid down by Rossetti himself:—"The life-blood of rhythmical translation is this commandment that a good poem shall not be turned into a bad one. The only true motive for putting poetry into fresh language must be to endow a fresh nation as far as possible with one more possession of beauty. Poetry not being an exact science, literality of rendering is altogether secondary to this chief law. I say literality, not fidelity, which is by no means the same thing."

And let those who think themselves poets *in posse* take to heart this confession of Victor Hugo which I am bound to quote, though it flatly contradicts my main contention: "Je déclare qu'une traduction en vers par n'importe qui me semble une chose absurde, impossible et chimérique. Et j'en sais quelque chose, moi, qui ai rimé en français (ce que j'ai caché soigneusement jusqu'à ce jour) quatre ou cinq mille vers d'Horace, de Lucain, et de Virgile."

Every modern translator has tried his hand on Heine's lyrics, but the wise have followed the example of Victor Hugo and kept their translations *in scrinio.*

Time forbids me from giving more than two illustrations of Rossetti's canon of fidelity as opposed to literality, drawn from longer poems. The first I will take from Coleridge's *Wallenstein.* The lines are doubtless familiar to most of you, but I myself never tire of hearing them repeated:

> The intelligent forms of ancient poets,
> The fair humanities of old religions,
> The power, the beauty, and the majesty,
> That had their haunts in dale or piny mountain,
> Or forest by slow stream, or pebbly spring,
> Or chasms of watery depths,—all these have vanished.
> They live no longer in the faith of reason!
> But still the heart doth need a language, still
> Doth the old instinct bring back the old names;
> And to yon starry world they now are gone,
> Spirits or Gods that used to share this earth
> With man as with their friend; and to the lover
> Yonder they move, from yonder visible sky
> Shoot influence down; and even at this day
> 'Tis Jupiter who brings whate'er is great,
> And Venus who brings everything that's fair.

The first six lines, as you are doubtless aware, are an interpolation for which Coleridge found no hint in the German. Yet they are no purple patch sewn on to an old garment. Coleridge has, as it were, put on the singing robes of his master; he is the Miranda who takes Ariel's lute, and, as he plays the same melody in another key, there comes a *Nachklang,* a variation of the original theme, a softer, sadder, sweeter harmony.

For my second illustration I will choose a rendering of Horace by Dryden. He calls it a paraphrase, "a paraphrase in Pindaric verse," and it stands at the opposite pole to the literal translation; but, if I wished to convey to an English reader an idea of Horace's genius, of his *curiosa felicitas* (an untranslatable phrase, by the way), of his sublimated common-sense philosophy, never so well exprest in poetry before or after, I should refer him, not to the Clough fragment, still less to Milton's "What slender youth . . . ?"—that is only half hatched, and bits of the shell still stick to the chick—but to Dryden's paraphrase of Odes iii. 29:

Fortune that with malicious joy
  Doth man her slave oppress,
Proud of her office to destroy,
  Is seldom pleased to bless:
Still various and unconstant still,
But with an inclination to be ill,
Promotes, degrades, delights in strife,
And makes a lottery of life.
I can enjoy her while she's kind,
But, when she dances in the wind
And shakes the wings and will not stay,
I puff the prostitute away.
The little or the much she gave is quietly resigned;
Content with poverty, myself I arm,
And virtue, though in rags, will keep me warm.

  What is't to me,
Who never sail in her unfaithful sea,
  If storms arise and clouds grow black,
  If the mast split and threaten wrack
Then let the greedy merchant fear
  For his ill-gotten gain,
And pray to Gods that will not hear
While the debating winds and billows bear
  His wealth into the main.
For me, secure from Fortune's blows,
Secure of what I cannot lose,
In my small pinnace I can sail
  Contemning all the blustering roar,
And running with a merry gale,
  With friendly stars my safety seek
  Within some little winding creek,
    And see the storm ashore.

The last quotation raises an important question, at which I can only glance. Ought the translator of verse to follow, or, where this is impossible, to attempt to reproduce the meter of the original, as Milton and Clough have done, or is he at liberty to choose his own meter and turn Horace's alcaics into "Pindaric verse" like Dryden? No universal canon can be laid down, each case must be tried on its own merits; but I will make bold to submit a few practical observations.

Any attempt to naturalize a meter that is alien to the genius of the language is predestined to failure. This may seem a platitude and remind some of you of the old epigram about treason; and I allow that in most cases it is only by experi-

ment that we can determine whether or not the language can be adapted to a foreign meter. Yet I think there are cases where we can pronounce *a priori* that a meter is an untransplantable exotic. Thus alliterative verse, though native to the soil, is now extinct, and no one would dream of reviving the meter of

> In a somer seson whan soft was the sonne.

Again, any attempt to write quantitative verse in English is absurd, and even a true poet like Dr. Bridges fails egregiously when he essays it. In saying this I am not prejudging the question of English hexameters. This is far too vexed and intricate a matter for me to embark on when I am almost reaching my tether. All I would remark is that English hexameters, whether good or bad, are accentual, not quantitative. Take the much admired distich of Coleridge (an excellent translation of Schiller):

> In the hexameter rises the fountain's silvery column,
> In the pentameter aye falling in melody back.

Turn this into Latin and observe the metrical effect:

> Surgit in hexametro versus argenteus amnis,
> Usque loquax fluit in pentametro retro fons.

My hexameter may pass because I have failed to find a Latin dactyl that would correspond to "in the hex-," but a fourth-form boy would be swished for showing up such a pentameter.

This leads me to another observation. In judging of the appropriateness of any meter as a medium of translation, fragments are a very inadequate test. Matthew Arnold seems to me to have fallen into this error when he pronounced in favor of English hexameters as the best meter for translating Homer, misled by a brilliant fragment of Dr. Hawtrey:

> Clearly the rest I behold of the dark-eyed sons of Achaia.

So, too, the specimens that F. W. Myers gives us in his essay on Virgil might persuade us that the heroic couplet is the meter for rendering the *Aeneid*. What can be more perfect than—

Tears fall for tears and honour honour brings,
And human hearts are touched by human things.

Thrice in high heaven with dimmed eyes wandering wide,
She sought the light and found the light and sighed.

Yet I can not doubt but that we should thus be led to a wrong conclusion, that the "long roll of the hexameter" can as little be conveyed by the meter of Pope and Dryden as by the ballad meter of Scott, *testis* Conington.

One would have said that this meter is even less fitted for translating a Greek tragedian, but then comes Mr. Murray with his translation of the *Hippolytus* and *Medea* (not, it is true, in the couplets of Pope, but the freer measure of Keats and Morris) and takes the town by storm, demonstrating the danger of all *a priori* judgments.

We may apply the same general law to meter as to language. We must catch the spirit, and a literal transference is "faith unfaithful, falsely true." Who, for instance, would think of rendering Greek iambic verse or the common French meter into English alexandrines? Browning's failure in his *Agamemnon* shows that the attempt is desperate. So, too, Tennyson's experimental alcaics seem to me but a partial success.

And bloom profuse and cedar arches

does not represent the normal

Cum flore, Maecenas, rosarum.

I can not but think that the original meter of the lines to F. D. Maurice and *The daisy* convey far more closely to an English reader the metrical effect of Horace. You must not judge of its capabilities by the following halting experiment—the last four stanzas of the *Regulus* Ode:—

He turned him from his wife's embrace,
His clinging brood, as in disgrace,
(So runs the legend) and austerely
Bent on the ground his manly face.

Nor swerved he from his grim intent,
Till to his will the Senate bent,
And girt about by mourning lovers,
Eager the self-made exile went.

Well knew he what before him lay—
The rack, the wheel—yet no less gay
He thrust aside beseeching kinsmen
And 'mid the fond crowds forced his way,

Than if, the day's long business o'er,
A lawyer, through the crowded door
He hied for some Venafran villa
Bound, or Taranto's Greek-built shore.

There are in the English language some half dozen great unrimed lyrics—not more, if so many—and these rare exceptions prove the general rule as laid down by George Meredith: "In lyrics the demand for music is imperative, and, as quantity is denied to the English tongue, rimes there must be." We must accept, too, his rider—that the weakness of English in dissyllabics puts out of bounds for the translator much of Heine, and, we may add, of the greatest German and Italian poetry. The correlative truth was forcibly exprest by Goethe: "Wenn man die schlagenden einsilbigen Worte der Engländer mit vielsilbigen oder zusammengesetzten deutschen ausdrücken will, so ist gleich alle Kraft und Wirkung verloren."

One more general observation. Verse must be rendered by verse, and I wholly dissent from Mr. Andrew Lang's *dictum* that a prose translation of the *Odyssey* must convey the meaning of Homer more faithfully than could any verse translation. If we are studying the Lucretian philosophy, we consult Munro; but who by reading Munro's prose translation would discover that Lucretius is a great poet? If I wanted to give a Greekless modern side a notion of the genius of Sophocles, I should set them not Jebb, but Whitelaw. And, if I may express my own private opinion, I believe that the best medium for translating not only Greek tragedies, but the Greek and Latin epics, will be found, after all, to be blank verse. It is *par excellence, the* English meter, of infinite variety, plasticity, and adaptivity. It can creep, as in

A Mr. Wilkinson, a clergyman.

It can thunder, as in—

Ruining along the illimitable inane.

It can ripple, as in—

So they were wed, and merrily rang the bells.

It can wail, as in—

Thea, Thea, Thea, where is Saturn?

Lastly, translation is not, like science, a series of ascending stepping-stones. Of no translation can we say that it is a κτῆμα ἐς ἀεί. Each age demands its own interpreter. Homer has one message for the eighteenth century and another for the twentieth, and, if even Tennyson had fulfilled his intention and left us a translation of the *Aeneid,* I doubt whether it would have lasted on as the authorized version of Virgil in the two thousands. We may bind our Proteus and think we have wrested from him all his secret. And the inspired Aristaeus of the age may succeed in hiving his swarm, so that "out of the strong there came forth sweetness." But *his* generation passes, the bees have flown; the Old Man of the Sea is "resolved into his primal figure," and Dryden seeks again to bind whom Addison had loosed. A Courier rewrites Amyot, North translates thru Amyot, is supplemented by Langhorne, and is in turn refurbished by Clough. "Italiam sequimur fugientem," islands of the blest.

Whose margin fades for ever and for ever as we move.

and yet it is no *ignis fatuus,* no mocking mirage that allures. To few of us is it granted to hand down the lamp of life; but in this race, as with the beacon-fires which carried the news of Ilium's fall from Ida to Argos, first and last are alike winners; and they who fail to be a light to others are, in the endeavor, themselves enlightened, warmed, and comforted. The humblest and least successful of her train, tho his efforts be but a flicker of the dying lamp, can invoke this solace of old age, the friendship that is constant to the end, when the ideals of youth have one by one departed, the *Beschäftigung* of Schiller:—

And bring thy sister, sweet Employ,
Who stills, like thee, the troubled breast,
Toils slowly, yet can ne'er destroy,
And never irking knows no rest;

Who only grain by grain can set,
To build the dome the Eternal rears,
But from life's overwhelming debt
Erases minutes, days, and years.

FRANCIS STORR

LONDON, ENGLAND

[In the Eversley edition of Tennyson's works, Vol. II., published since this address was given, Tennyson notes that his *Milton* is an imitation of Greek alcaics, not of the Horatian alcaics, "perhaps the stateliest measure in the world except the Virgilian hexameter at its best." I am pleased to find in the same volume a confirmation of my surmise that *The daisy* is "in a meter which I invented intending to represent in some measure the grandest of meters, the Horatian alcaic." I must, however, demur to Tennyson's dictum that in "God-gifted organ voice of England" the *-an* must be long by position. This, according to my view, is a confounding of quantity and accent. Tennyson corrects Coleridge's "shockingly bad couplet as far as quantity goes" thus:—

Up goes Hexameter, with might as a fountain uprising;
Lightly the fountain falls, lightly the Pentameter.

We could not wish for a better demonstration of the axiom that English verse must be accentual, not quantitative.]

IV

THE DATE OF THE FIRST SCHOOL IN NEW NETHERLAND

"In the year 1633 the first school was established by the Dutch at New Amsterdam." [1] Statements to this effect have found their way into print many times in the past sixty years; and the fact thus asserted has been accepted as a fact established by practically all writers on the history of education. But some information recently made accessible seems to point to a later date as being the more probable.

The Ecclesiastical Records of the State of New York [2] give, for the first time in accessible English form, certain records of the Reformed Dutch Church in Holland that throw considerable light on the educational history of New Netherland and colonial New York.

In a way, which will be sufficiently shown in the extracts given, the conduct of the public schools in New Netherland was partially under the control of The Classis of Amsterdam, which was that division of the Reformed Dutch Church of the Netherlands exercising ecclesiastical control over New Netherland thruout the Dutch period (and over the Reformed Dutch Churches in New York till 1772).

In the records of this Classis we find the following among the "Regulations relating to the East India and West India affairs, etc., devised by the Deputies of the Classis appointed therefor April 7, 1636:" [3]

VI. Of the Schoolmasters:
In case any Schoolmasters shall be sent to any of these foreign fields, the same course shall be pursued with them . . . as with the Siecke-Troosters . . . [4]

[1] Dexter: *History of education in the U. S.* (1904), p. 12.
[2] 6v Albany, 1901-6.
[3] New York *Ecclesiastical records*, p. 89.
[4] *Ibid.*, p. 91.

VII. Of the Siecke-Troosters
(Comforters of the Sick):

1. The Siecke-Troosters must present themselves, as far as practicable, before the Classis. The Classis must endeavor to have a good supply of these on hand, and shall decide which out of all of them shall first be recommended by the Deputies to the Companies.
2. The examination of the Siecke-Troosters shall be conducted by the Brethren Deputies, who shall bring in a report thereof at the next Classis.[5]

From the "*Instructions and letter of credentials for schoolmasters going to the East or West Indies or elsewhere,*" adopted June 7, 1636, I quote the following extract to show more fully the method of examination and appointment:

Inasmuch as . . . has offered his services, in this capacity, to the Committee on Ecclesiastical Affairs of the said company, and which committee is especially charged therewith by the Classis of Amsterdam: and the said Classis having previously inquired as to this individual, and by examination have ascertained his fitness and experience for such a position; that on the report rendered by the said Classis, and with the approbation and consent of the said Honorable Directors, he has been appointed Schoolmaster and sent in such capacity to N..... N..... with these specific instructions.[6]

In accordance with the foregoing regulations, we find the following:

Acts of the Deputies,
Adam Rolands

1639, July 18.

Adam Rolands, having requested to go to New Netherland as schoolmaster, reader (Voorleser), and presentor (Voorsanger), was accepted, as recommended, upon his good testimonials and the trial of his gifts, on August 4, 1637; and was sent thither."[7]

The date 1639 need not concern us here, but the other date, August 4, 1637, is crucial to our discussion. The Adam Rolands thus examined and licensed on August 4, 1637, bears the same name[8] as the "first schoolmaster" whose teaching

[5] *Ibid.*, p. 89.

[6] *Ibid.*, p. 98.

[7] *Ibid.*, p. 122, where one finds August 4, 1673. Mr. Van Dyke of Sage Library writes me, however, that "The original transcript says 1637."

[8] The name appears variously as Roelants, Roelantsen, Rolands, Roelandson; he himself used the first two of these forms.

career in New Amsterdam is generally supposed to have begun in 1633. But in the document just quoted, he is licensed for that position in 1637. If this certificate were the only evidence bearing upon the date of his entrance into the position in question, no one would hesitate to say that a date earlier than August 4, 1637, should not be assigned. But inasmuch as educational historians, as Mr. Dexter, say[9] that it is "certain that in 1633" Roelantsen was sent from Holland to be master of the school, we must therefore examine closely before we accept the date indicated by this newly found reference.

So far as appears, it was Mr. Dunshee[10] who first gave explicit statement to the since current opinion, and in these words:

1633—In the Spring of 1633, Wouter Van Twiller arrived at Manhattan as the second Director General of the New Netherlands. In the enumeration of the company's officials of the same year, Everardus Bogardus is mentioned as officiating as minister at Fort Amsterdam, and ADAM ROELANSTEN as the *first* schoolmaster.[11] (This has as substantiating footnote, Albany records,[12] i, 52).

In an extended list of the officers and servants of the Dutch West India Company, in 1638, Rev. Everardus Bogardus is again mentioned as minister at Fort Amsterdam where Adam Roelantsen was still the schoolmaster.[13] (This has as substantiating footnote, Albany records, ii, 13-15). ii, 13-15).

We would naturally understand these quotations to mean (1) that in some original document, presumably Albany Records, i, 52, is to be found an enumeration, perhaps formally drawn, of the company's officials for the year 1633, with "Adam Roelantsen, Schoolmaster," thereon; and (2)

[9] *Op. cit.*, p. 15.

[10] *History of the school of the Reformed Dutch Church in the City of New York*, 1853 (2d ed., 1883).

[11] *Ibid.*, p. 28-9.

[12] Van der Kamp's MSS. translation of New York Col. MSS. (Dutch) in the State Library.

[13] Dunshee, pp. 29-30. The edition of 1883 gives the same words for these two quotations except that in the first one in place of "In the spring of 1633," we have "In April (prior to the 12th), 1633"; and a reference footnote for "12th" is given to O'Callaghan's *History of New Netherland*, i, 141-3.

a similar list for 1638 in Albany Records, ii, 13-15, likewise containing "Adam Roelantsen, Schoolmaster."

Now the fact is that in no extant document is there to be found any such list, or anything like it, either for 1633 or for 1638. Such lists have been compiled; the first ones by O'Callaghan[14] from widely separated sources. As an illustration of one such source, and also that the reader may see for himself the contents of Albany Records, i, 52, I quote that reference, omitting only the epithets applied to Grietje and her unprintable response thereto:

> This day, date underwritten, before me, Cornelis van Tienhoven, Secretary of New Netherland, appeared Adam Roelantsen, schoolmaster, aged about 32 years, at the request of Domine Bogarde, and hath by true Christian words, in place and with promise of a solemn oath if needs be, declared, testified and attested it to be true and truthful that in the year 1633, Grietje Reyniers, being with the deponent at the Strand, near the late warehouse for cargoes, he heard the sailors of the ship The Soutberg, then lying in the roadstead, cry out to Grietje aforesaid, ...! .....! whereupon she ....., saying ..... All which deponent declares to be true, and that this is done by him without simulation and without any regard of persons.
>
> Done on the Island of Manhate this 13th 8ber 1638.
>
> Adam Roelants.[15]

It is clear from this paper that Adam Roelants was "schoolmaster" on the "Island of Manhate," October 13, 1638, and also that he was in Manhattan in 1633.[16] The further bearing of this declaration we postpone for the moment, while we consider more fully the lists to which Mr. Dunshee refers. It will be observed that Albany Records, i, 52, which Mr. Dunshee gives as his reference to substantiate his 1633 statements, bears no resemblance to a list of officials. The other references, Albany Records, ii, 13-15, are equally far from resembling a list and go no further toward establishing Adam Roelantsen's connection with the school than to show by the records of a certain case in court that he was in Fort Amsterdam, June 10, 1638.

[14] *Op. cit.*, pp. 143, 181.

[15] The translation here given is O'Callaghan's (i, 55), which is better than Van der Kamp's.

[16] It seems that the "Strand" is here in Manhattan, and not in Holland.

Before we ask how Mr. Dunshee came to make such statements, it may be well to say a word about Mr. O'Callaghan and Mr. Brodhead. These men were incomparably the best students, in Mr. Dunshee's day, of the period in question. Shortly before Mr. Dunshee wrote, each published a history covering this period;[17] each issued a second edition shortly after Mr. Dunshee wrote; while both are quoted in Mr. Dunshee's work. Neither of these historians, in either edition, refers to such an original list as one would infer from Mr. Dunshee to be still extant. On the contrary, Mr. O'Callaghan took the pains to compile such lists. The one for Kieft's administration (1638-1647) includes twenty-eight names with twenty-one distinct references in substantiation.[18] It may further be said that the only references that these historians give as to Adam Roelantsen at the time in question are to the declaration regarding Grietje Reyniers and to the case in court above referred to.

Considering that Mr. Dunshee was not primarily an historian, what is more natural than that he should avail himself of these two excellent works which had but recently been issued when he wrote? This, we find, is just what he did. In a footnote Mr. Dunshee says[19] that the contents of Chapter I were "culled from . . . Brodhead's *New York,* and here as elsewhere thruout the work his language has at times been appropriated;" while in Chapter II (in which our question is discust) occur nineteen footnote references to O'Callaghan.

In order to exhibit the probable indebtedness of Mr. Dunshee to these two historians in the construction of his paragraphs quoted above, and so to show that O'Callaghan is Mr. Dunshee's actual authority for his assertion about the lists of the Company's officials, I show herewith, in one column, Mr. Dunshee's statements and, in a parallel column, what I

[17] O'Callaghan: *Op. cit.,* 1st edition 1846, 2d edition 1855; Brodhead: *History of the State of New York,* 1st edition (v. i) 1853, 2d edition (do.) 1859.

[18] *Op. cit.,* 181.

[19] *Op. cit.,* p. 17.

believe to be their probable source in Brodhead and O'Callaghan.

1633.—In the spring of 1633, Wouter van Twiller arrived at Manhattan, as the second Director-General of New Netherlands. In the enumeration of the Company's officials of the same year, Everardus Bogardus is mentioned as officiating at Fort Amsterdam, and *Adam Roelandsen* as the *first* schoolmaster. (Dunshee, *op. cit.*, 28-9).

"1633 . . . Director-General of New Netherland was Wouter van Twiller . . . van Twiller arrived at Manhattan early in the spring." [Brodhead, *op. cit.* 222-3].

[In O'Callaghan (i, 142) we find for 1633 a compiled list of sixteen] "officers in the service of the company" [concluding with] "at Fort Amsterdam, at which place the Rev. Everardus Bogardus officiated as minister of the gospel," . . . "Adam Roelandsen, 'schoolmaster,' arrived . . . about the same time" [*Ibid.*, p. 143] . . . "first schoolmaster in New Amsterdam . . ." [*Ibid.*, (chapter heading), p. 141].

In an extended list of the officers and servants of the Dutch West India Company, in 1638, Rev. Everardus Bogardus is again mentioned as minister at Fort Amsterdam, *where* Adam Roelantsen was still the schoolmaster. (*Op. cit.*, 29-30).

"Among the other officers and servants of the company [in 1638], we find mention made of . . . [here follow twenty-six names, after which this sentence]: The Rev. Everardus Bogardus continued to officiate as clergyman at Fort Amsterdam where Adam Roelantsen was schoolmaster." [*Ibid.*, p. 181].

The reader will note how helpful for Mr. Dunshee's purpose are the words "still the," introduced by him into the last sentence taken from O'Callaghan.

Each one will judge for himself how successful I have been in tracing the genesis of Mr. Dunshee's words. But whatever may be the verdict on that point, the fact remains that there are no such original official lists known, and that every particular of known evidence, connecting or tending to connect Adam Roelantsen with the school in Manhattan (except certain documents that establish the fact of his pres-

ence in Manhattan from June, 1638), is included in the declaration quoted and in the record of his certification at Amsterdam given above.[20]

Before the certification record was known, it was an easy, if not very compelling inference, that Roelantsen, who was schoolmaster in 1638, had held that position from the time of his coming, which was generally agreed to have been in 1633. Valentine,[21] who wrote much on Dutch affairs, frankly restricts our knowledge of the beginning of Roelantsen's career to what can be gained, directly and by inference, from the oft referred to declaration. And Pratt[22] can give no further evidence. But the writers on educational history have preferred to follow Dunshee, possibly feeling that there was no escape from such explicit references to original official lists.

With this preliminary discussion over let us now take up our evidence, the certificate record of August 4, 1637, and the declaration of October 13, 1638, and see what is contained explicitly or implicitly in them:

1. Adam Roelantsen had come to Manhattan as early as 1633, for what purpose and with what business we do not know.

2. At some time after the 1633 episode and before August 4, 1637, he returned to Holland. [Trips to Holland were common enough; Roelantsen seems to have taken two such journeys in after years (1646 and 1650).]

3. On August 4, 1637, Rolands was examined by the committee of the Classis and duly authorized to teach for the West India Company in New Netherland.

4. At some time after August 4, 1637, and before June 10, 1638 (using the law court records above referred to), he

[20] Mr. A. J. F. van Laer, the present archivist of the New York State Library, answering my letter, agrees with me that "There are no original lists of officers and servants of the West India Company for 1633 and 1638 in existence," and expressly justifies me in using the sentence above to which this footnote is given.

[21] *Corporation manual*, 1863, p. 559.

[22] *Annals of public education in New York* (1872), p. 4.

left Holland, arrived in Manhattan, and began his teaching career.

Postponing the consideration of some other points frequently mentioned in this connection, let us now endeavor to fix more exactly the date of Roelantsen's arrival at Fort Amsterdam.

Besides the court record of June 10, 1638, and the declaration of October 13, 1638, we have another record giving an agreement to which Adam Roelantsen was a party and bearing the date of January 27, 1638. The year 1638 of this date must be rejected in favor of 1639 for the following reasons. The record of this agreement is in an original and bound volume containing the register of the Provincial Secretary from the beginning of Kieft's administration (March, 1638), where it appears between instruments of December, 1638, and February, 1639. Moreover, the nature of the subject matter of this agreement under discussion is such as must follow the lawsuit of June 10, 1638; which date is in its turn similarly determined by conditions like to those urged above. With this instrument put into its proper place of January 27, 1639, we are ready to consider a certain probable line of evidence as to the more exact date of Roelantsen's second appearance in New Netherland.

When we recall that the number of vessels sailing between Holland and Fort Amsterdam during these years was small, and that the records, beginning with Kieft's administration, are fairly continuous, we are authorized to ask when Roelantsen could probably have reached Fort Amsterdam after his certification on August 4, 1637. Mr. van Laer, in the letter already referred to, says that Roelantsen "sailed probably either in den Harink (Herring) with Kieft, or else in den Dolphijn (Dolphin); both these vessels sailed from the Texel in September, 1637, and arrived at New Amsterdam in the Spring of 1638." Mr. van Laer elsewhere [23] gives the date on which the Harink arrived as March 28, 1638,[24] and in the letter quoted says, "presumably the vessels kept together all

[23] *Rensselaer-Bowier MSS.* (1908), p. 816.
[24] See also O'Callaghan, *op. cit.*, p. 180.

the way over." We thus seem authorized to fix the most probable date when Adam Roelantsen opened his school in New Amsterdam at a time slightly after March 28, 1638.

In order that the reader already acquainted with what has been written on this subject may not feel that an important, tho indirect, line of argument has been overlookt we must consider some specific statements that have been made concerning charters, laws, and such like evidence. It seems probable that much of the general misconception of the facts bearing on the question under discussion has been caused by these statements. Dates have been misquoted or disregarded, and pertinent facts have been ignored; so much so that it seems necessary to present some specific quotations, and point out their inaccuracies.

In the *Origin and development of the common school system of New York*, by Superintendent A. S. Draper, on page 21, we find:[25]

> In 1621 the States-General of Holland enjoined the colony "to find speedy means to maintain a clergyman and a schoolmaster," and it was required that "each householder and inhabitant should bear such tax and public charge as should be considered proper for their maintenance." Four years later the expenses of the schoolmaster are shown to have been 360 florins, just one-fourth those of the minister.

The words here referred to the date 1621 occur in *A new project of freedom and exemptions*, drafted, not in 1621 as stated, but some time between 1630 and 1635,[26] and were addrest, not to "the colony," but to prospective patroons. They do not even concern the colony (i.e., Fort Amsterdam), for by the fifth of these articles the Island of Manhattan was expressly exempted. It may be added that there is no record that this new project was ever adopted, and the presumption seems to be that it was not.

The reference to the "tax and public charge" which each

[25] I infer from the tenor of a reply, received from Mr. Draper since this paper was prepared, that he would no longer defend the views of this and the succeeding quotation, but accepts substantially the comments here made.

[26] *Colonial documents of New York*, i, p. 96.

"householder and inhabitant should bear" is found, not under the date of 1621, nor yet is it contemporaneous with the injunction just preceding this excerpt, as the context would seem to imply, but is found in a document dated 1638.[27] It was not "required" as here stated, but upon being proposed was rejected by the States-General.[28]

I am not sure what date the "four years later" would give;[29] but surely few readers, if any, would conclude from the context that 1644 was intended by Mr. Draper. Nevertheless December 15, 1644, is the date of the document in which this salary reference is found.[30]

Mr. Draper elsewhere says:[31]

> In 1629 the West India Company decreed that all colonists "shall endeavor to find out ways and means whereby they may supply a minister and schoolmaster." This injunction was repeated in succeeding years.
>
> Many times the colonists petitioned to the directors of the West India Company to send over ministers and professional schoolmasters. In 1633 the first professional schoolmaster came over in answer to these requests.

This document of 1629 is again one of "Freedom and Exemptions granted by the West India Company to patroons in New Netherland, for the purpose of planting colonies."[32] The words are not a "decree" in any proper sense of that term.[33] It did not concern "all colonists," as would be supposed and in particular did not concern New Amsterdam; for the Island of Manhattan being reserved to the Company (Article III.[34]) is thereby expressly exempt from the provisions of the document.

The statement that the first "schoolmaster came over in answer to" requests and petitions may be true; but there

[27] *Ibid.*, p. 110 *sq.*

[28] *Ibid.*, p. 115.

[29] Mr. Fitch, as we shall see, seems to have reckoned 1625 as the date intended.

[30] *Colonial documents of New York*, i, 119.

[31] "Public school pioneering," EDUCATIONAL REVIEW, 3:326.

[32] *Colonial documents of New York*, i. 553-7.

[33] Altho so careful an historian as Mr. E. E. Brown so denominates it in the *Making of our middle schools*. p. 51.

[34] *Colonial documents of New York*, ii, 553.

is no record to that effect. The first known request from New Amsterdam for a schoolmaster was made fifteen years later in 1648, after Jan Stevenson, the second schoolmaster, had finished his work and returned to Holland.[35]

Mr. Chas. E. Fitch, who writes a "history of the Common School in New York," "under the direction of the Superintendent of Public Instruction," says, on page 7:

> . . . it is a fair inference . . . that the keeping of school began in the year mentioned (1626), an inference which is strengthened by the fact that the colonial estimate for 1625 included the salary of a schoolmaster at 360 florins.

As there is only one such salary reference known in the records, we have no difficulty in setting aside 1625 named here in favor of December 15, 1644, above referred to. Where Mr. Fitch got this early date of 1625 was very puzzling, until Mr. Draper's "four years later" of the first excerpt given above were added to the 1621 of the same excerpt. Whether Mr Fitch got his date of 1625 by this simple addition, I can not say.

Mr. Dexter brings the 1629 "Charter of exemptions" even more directly to bear on the school at Fort Amsterdam by saying:[36]

> . . . in 1633 the colony found itself in a position to comply with that part of the Company's injunction having to do with the school, and Adam Roelantsen was sent from Holland to be its master.

The 1633 date we have already discust at length (it is interesting to note that Mr. Dexter quotes Dunshee, p. 28, in substantiation of his statement.) We have also shown that the "colony," i.e., Fort Amsterdam, was expressly exempt from the 1629 "Charter of exemptions." We might add that not till fifteen or twenty years later is there evidence that "the colony," as distinct from the Company, "found itself in a position" to do anything towards supporting a schoolmaster.

[35] *Ecclesiastical records of New York*, i, 236.
[36] *Op. cit.*, p. 13.

Mr. Dunshee, in his discussion of this general question, states:[37]

> The West India Company, with whom the work of colonization began, bound itself to maintain "good and fit preachers, schoolmasters, and comforters of the sick."

And several pages further on, after Adam Roelantsen has been brought to New Amsterdam, Mr. Dunshee says:

> Here then, in accordance with the custom of the age, the usage of the home government, and by charter stipulations, we have the introduction of the first schoolmaster in Manhattan.[38]

It is a little difficult to say just what date Mr. Dunshee would have us infer as to when the Company bound itself to maintain schoolmasters, but apparently a date near to the time when "the work of colonization" commenced. As a matter of fact, the words quoted have their only known justification in the "Freedoms and exemptions" of 1640,[39] and have no bearing on the New Amsterdam school, because Manhattan was again expressly exempted. Just what Mr. Dunshee can mean by saying, "by charter stipulations" the first schoolmaster was introduced, is not clear. In his preceding paragraph, in a different connection, he seems to regard the 1629 document as a "legal enactment" imposed upon Manhattan. Whether he refers to the 1629 document or to the similar 1640 document or to the original charter of the Company, in using the words, "charter stipulations," I can not say. But as the first two have been shown to have no bearing on Manhattan, and as the last has no reference in it to schools, we seem compelled to reject Mr. Dunshee's statement as unauthorized.

If the writers quoted had been content to use these documents as evidence not of what New Amsterdam did or ought to have done, but as showing a general interest on the part of the Dutch in education, we could have no quarrel with them. But it surely would be difficult to find a point that has been more beclouded by misapplied and misinterpreted

[37] *Op. cit.*, p. 24-5.
[38] *Op. cit.*, p. 29.
[39] *Colonial documents of New York*, i, p. 119 *sq.*

historical data than this date of the first Dutch school in America.

In conclusion, then, of the whole matter we seem compelled to say that, with the publication of the certification record of Adam Roelantsen, the presumption of evidence has been shifted. The burden of proof is now on those who would assert the anciently accepted date for the first school in New Amsterdam. In the light of all the present information we must fix the date for that school at some time after August 4, 1637, and, most probably, at about April 1, 1638.

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V

THE REPORT OF THE ENGLISH CONSULTATIVE COMMITTEE ON ATTENDANCE, COMPULSORY OR OTHERWISE, AT CONTINUATION SCHOOLS

President Murray Butler, writing in the EDUCATIONAL REVIEW of October, 1899, stated: "We have only to look at England to see how, with her high ideals, great opportunities, and large expenditures for education, the people find themselves hampered at every turn in striving to effect reforms, by social and economic conditions." Yet, in spite of recent German war scares, of serious depressions in trade, and of proven widespread poverty and physical deterioration among the masses of the population, there was probably greater justification for a note of pessimism then than there is at the present time. For England in 1899 was a self-satisfied and self-centered nation—the rude awakening of the Boer War had not taken place.

During the past decade enormous strides have been made to effect real social and economic reforms. Along lines of education the progress has been so great that few educationalists in America are aware of its vast extent and still greater significance. The confessions of Dr. Salisbury, president of the State Normal School, Whitewater, Wis., a recent visitor to England, give some insight into the rapidity of the transitions in English education. "He had, before starting, carefully posted himself in the English educational system; 'but my first day of visitation in Liverpool revealed the fact that all my newly acquired information was obsolete and had only an historical value.' All his preconceived ideas of the conservatism of England were upset. The commonest observation made to him by his *ciceroni* was 'we are all in the melting pot.'" [1] The reforms began with the establishment of the board of education, now the central authority for all types of education, in

[1] *Journal of education*, London, June, 1909.

the year 1899. This paved the way for the Act of 1902, which gave to England a greatly expanded national system of education. The statistics of growth of secondary and higher education show, since 1902, a rate of progress greater than that of any other country. Six new universities (Manchester, Liverpool, Leeds, Sheffield, Birmingham, and Bristol) have been chartered, the University of London has been completely reorganized, and all are in a flourishing condition. Secondary education has made such strides that the government can demand that a certain proportion of the staffs of secondary schools shall be professionally trained, and for this purpose has established a system of training colleges for secondary school teachers. The progress in elementary education, owing to the unfortunate religious difficulties, tho considerable, is not so great as in the other branches, yet it must not be forgotten that the training colleges for elementary school-teachers have been made practically undenominational, and that the liberalizing of the elementary school curriculum in the light of the best practical modern pedagogy is now an accomplished fact. Further, the establishing of a system of compulsory medical inspection of children in all elementary schools is not the least of the steps made by England in her progress of the past decade.

But perhaps the most important of all the reforms was the insertion of a clause in the Board of Education Act of 1899, providing for the establishment of a consultative committee of eighteen members (now twenty-one), whose duties, like those of its prototype—the *Comité Consultatif* in France—were to report and advise upon any matters submitted to it by the board. Among its members are the Right Hon. A. H. Dyke Acland (chairman), Dr. R. T. Glazebrook, Mr. J. L. Paton, Principal Sir Harry Reichel, and Professor M. E. Sadler. This committee is the chief of the dynamic forces behind the reform movement, providing, as it does, the scientific direction necessary to bring reform to practical fruition. The two reports of the committee on " Higher elementary schools " and on " Children under five years of age in public elementary schools," were very important, but neither is

destined to affect the fortunes of England so much as the recent report on "Attendance, compulsory or otherwise, at continuation schools."[2]

This recent report is the outcome of an investigation made by the consultative committee during the past two years. It originated with a request from the Board of Education, which ran as follows:

> To consider Clause 8 of the Education Bill for Scotland recently introduced, and to advise as to its applicability to England and Wales; and, whether apart from or in addition to such legislative change, to consider and advise the Board of Education as to whether any means, and if so what, can be devised, in respect of rural areas and of urban areas respectively, for securing (1) that a much larger proportion of boys and girls should on leaving the Public Elementary School commence and continue attendance at Evening Schools than at present do so; and (2) that employers and other persons or bodies in a position to give effective help shall co-operate in arranging facilities for such attendance on the part of their employés, and in planning suitable courses and subjects for the schools and classes.

Clause 8 of the bill mentioned above empowered school boards "to make, vary, and revoke by-laws for requiring the attendance at continuation classes until the age of seventeen of young persons who are not otherwise receiving a suitable education." The bill did not become law, so the clause, with some slight modifications, was embodied in the later Education Act for Scotland, 1908.

The committee went about the task in an expeditious and thoroly systematic manner. They examined as witnesses representative employers; representatives of labor, of public services, and of local education authorities; teachers, inspectors, economists, sociologists, and others specially competent to give information or to express opinions. In addition, the committee visited the chief industrial districts of England to get into close touch with local employers, workpeople, teachers, members and officials of Local education authorities and others. Three questionnaires were also issued, dealing with (1) the problem of continuation schools in rural districts, (2) the suitable organization of continuation schools for girls, and (3) the effect of education upon employment.

[2] Board of Education, May, 1902, 2 vols. (Cd. 4757).

The report, some 200 pages in length, bears testimony by internal evidence to the presence of Professor Sadler on the committee, for his work on continuation schools published in November, 1907, covered much of the same ground. The following is a very brief summary of the topics treated in the report: The opening pages are devoted to a carefully prepared statement as to the urgency and complexity of the problem. The extent of the problem is next presented in statistical form. Following this is a chapter dealing with the need for educational care during adolescence, wherein the lack of suitable physical training and the changing educational needs called for by changes in industrial methods and in social outlook are strongly emphasized. Because the members of the committee firmly believe that efforts for reform of continuation schools must be paralleled by efforts for reform of the elementary day schools, a chapter is devoted to the discussion of needed reforms in the day school. The moral and economic necessity of preventing educational neglect, the acquiring of loafing habits, and the entrance upon "blind-alley" occupations during adolescence is next considered. After an excellent chapter on the history of continuation schools, three chapters follow dealing with the voluntary system of attendance at such schools. The voluntary system is shown to be inadequate, and to prepare the way for the rather drastic proposals which follow, a chapter on the compulsory systems of Switzerland and Germany is inserted. The later chapters of the report deal fairly and honestly with the difficulties, educational, economic, and administrative, in the way of introducing compulsory attendance at continuation schools, and the methods of meeting them; with the special problem of rural districts; with the special needs of girls in urban districts; with an estimate of the expense which would be incurred if the committee's proposals were adopted; and with summaries of conclusions and recommendations.

What, then, is the peculiar nature of the problem in England, and how do the committee propose to solve it? The problem may be stated as follows:—England has 170,000 children between twelve and fourteen years of age, who have left school and do not attend any continuation classes. She has also

2,000,000 boys and girls between the ages of fourteen and seventeen, of whom only 500,000 are receiving continued education. To these must be added the large numbers of pupils who, while still attending school, are nevertheless engaged in wage-earning occupations to the detriment both of their health and education. The special case of the half-timer, i.e., the boy or girl who attends school but half the day, and works in the factory or on the farm the other half, is receiving attention at the hands of an Inter-Departmental committee, who will probably advocate his total abolition. The majority of all these adolescent and child workers have had a sadly inadequate elementary education, and are now engaged for the most part in occupations which will fail them just at the time they begin to demand an adult's wage and sustenance. They, therefore, will become the easy prey of the demon unemployment, with all its attendant moral, social, and economic evils. The solution proposed by the committee is embodied in a series of recommendations, of which the following is a summary of the more important ones:

(1) No child under sixteen years of age to be permitted to leave school unless beneficially occupied.

(2) The minimum age for school exemption to be raised from twelve to thirteen, and after a short interval to fourteen. In country districts, however, the last year of schooling may be taken half-time from thirteen to fifteen, instead of whole-time from thirteen to fourteen.

(3) Local education authorities to make suitable provision of continuation classes for the further education of all young persons, from the time they leave the day school up to their seventeenth birthday.

(4) Local education authorities to be empowered to frame by-laws making attendance at continuation schools compulsory for young persons resident in the district up to an age to be fixt by the by-laws, but not exceeding seventeen years.

(5) Employers to be obliged (a) to grant facilities for attendance at continuation schools to young employees; (b) to supply the names of all eligible young persons to the local education authority on demand; and (c) to discharge any young

person who fails periodically to produce a card attesting his or her attendance at continuation classes in conformity with the terms of the local by-laws.

(6) Street-traders to be granted lincenses which are only valid so long as accompanied by a card showing that satisfactory attendances at continuation classes have been made.

It will thus be seen that the government of England is recommended to follow the time-honored custom, which has worked so well in the past, of passing permissive laws in order to secure subsequently legislation of a compulsory character. The details of the scheme, such as the inclusion of the elusive but ubiquitous street-trader, the protection of the young worker from over-strain, and the making of the employer responsible for the regular attendance of the young employee, are admirably worked out. As to the cost, the committee are only able to give estimates of the maximum costs, for it is impossible to ascertain how many local education authorities will adopt the compulsory attendance by-laws. The additional cost of raising the age of total exemption from twelve to thirteen years would be $263,950; and from thirteen to fourteen years, $2,181,975. The cost of making attendance of adolescents at continuation schools compulsory to seventeen years of age would be a maximum of $13,125,000, but as the increase would take place very gradually, no hardship on this score would be felt.

England is beginning once more the old fight of the rights of the individual versus the rights of the state. Forty years ago she demanded, and in ten years she obtained, compulsory attendance of every child in the country. Pressing social and economic demands now necessitate the lengthening of the period of state control over education until mid-adolescence is reached. The new restrictions will undoubtedly be resisted at first, but the people will eventually acquiesce and learn that the real safety of England lies not in fleets of *Dreadnoughts,* but in a strong, enlightened, and intelligent population.

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VI

THE CARNEGIE FOUNDATION AS AN EDUCATIONAL FACTOR[1]

When Mr. Carnegie made public his letter of April 16, 1905, stating that he had given $10,000,000 five per cent. first mortgage bonds of the United States Steel Corporation to constitute a fund "the revenue of which is to provide retiring pensions for the teachers of universities, colleges, and technical schools in our country, Canada, and Newfoundland," there was a chorus of praise and appreciation. A princely benefaction had been made for a highly meritorious purpose. Perhaps at that time not so many as a half dozen men realized; what is now growing steadily clearer to the universities and colleges and to the intelligent public, that the corporation organized to receive and to administer Mr. Carnegie's gift was certain to become an important factor in American higher education, with quite unprecedented power for good.

The Carnegie Foundation for the Advancement of Teaching—for so the new corporation was named—might have dealt with its task in a manner wholly perfunctory, and it might have contented itself with the ordinary routine administration of a pension fund. Had it done so, the life of many a college professor would have been made easier, but American higher education would have gone on its disorganized, wasteful, repetitious, inefficient way, and the country would have been none the wiser. The trustees, however, conceived their task and their opportunity to be something quite different. They interpreted their trust not as a charity, but as an educational institution; an institution to define, to mediate, to conciliate, to upbuild, to bring order out of chaos in the higher education of the land, and to advance teaching by making more comfortable

[1] Reprinted by permission from the New York *Times*, September 18, 1909.

and more honorable the lot of the teacher. Paraphrasing John Marshall's phrase, "The power to tax involves the power to destroy," they saw that the power to give is the power to construct, and they set about their task in that spirit.

Instead of having an actuary or a financier as their executive officer, they chose for that post a trained and experienced student and administrator of education of the first rank. The taking of Dr. Pritchett from the presidency of the Massachusetts Institute of Technology to become president of the Carnegie Foundation stamped the new undertaking at once as educational, constructive, and scientific. So successfully has Dr. Pritchett applied his highly trained powers to the problems before the Foundation, that in four short years its influence has made itself felt in every part of the United States and Canada.

It is not an unfair question, how was it possible for a fund given to provide pensions for college professors, to set in motion constructive educational policies national in scope and influence? The answer is that Mr. Carnegie intrusted the administration of the fund to men who were themselves necessarily students, as well as administrators, of education, and that their habit of mind led them to look beneath the surface and to face at once the problems on whose wise solution the proper administration of their trust must depend.

Professors in colleges, universities, and technical schools were to be pensioned. What is a college, a university, a technical school? There are nearly 1,000 institutions in the United States and Canada calling themselves colleges and universities; some of them old in years and international in fame, others eking out a precarious, unnecessary, and inconspicuous existence behind the local woodpile. Was every "professor" in all these thousand institutions to be entitled to a pension? If not, how was any line to be drawn between them? At what age should professors be allowed or compelled to retire? What minimum amount of service ought to be exacted before a pension could be earned? Institutions under the control of a sect were excluded by the terms of Mr. Carnegie's gift. What constituted sectarian control, and on which side of the

line were the scores of doubtful cases to be put, and why? To answer these questions was to stir our higher education to its depths and to begin the task of organizing it on broad, well-defined, and easily understood lines.

So far as could be ascertained the American college had been given precise legal definition but once, and that was in the ordinances framed by the Regents under authority conferred in the University Law of the State of New York, when it was defined—as chance would have it, in language drafted years before by one who was now a trustee of the Carnegie Foundation—to be an institution with resources of not less than $500,000, and at least six (6) professors giving their entire time to college and university work, a course of four full years of college grade in liberal arts and sciences, and requiring for admission not less than the usual four years of academic or high school preparation, or its equivalent, in addition to the pre-academic or grammar school studies. This definition is in a sense arbitrary, as well as perhaps too quantitative and mechanical, but it had existed and been interpreted for some years in the State of New York, it conformed closely to generally recognized standards, and nothing better was proposed. So it was accepted, in substance, by the Carnegie Foundation as its guide, the words "a productive endowment of at least $200,000" being substituted for "resources of not less than $500,000"; and straightway several hundred of the thousand so-called colleges and universities in the United States and Canada disappeared from the Foundation's view.

By and by the public will see why the Foundation recognizes some so-called colleges and not others, and then the much needed process of elimination, consolidation, and change of name to academy or high school will begin and go forward swiftly and naturally. Moreover, the most desirable teachers will all gravitate toward the colleges that are recognized as such by the Foundation, for service there gives a pensionable status, together with widows' and disability allowances. So that, without diminishing the power or impairing the right of those so minded to set up nominal colleges and universities whenever and as they please, the Foundation, representing the

best educational opinion of the country, will refuse to recognize them unless they are reasonably endowed and equipped for the work they profess to do. In this way the Foundation will gradually disentangle colleges from high schools and academies, as well as sharpen and define the sphere of each.

The graduate schools of universities offer no special difficulties to the Foundation, but the schools of law, medicine, and engineering that claim university rank abound in problems. Medical education in particular is often said to be shockingly backward in the United States in all but a few strong and well-favored institutions, and many merely nominal "medical schools" have been established in various towns by local physicians in order to gain prominence and income for themselves. So serious is this matter that the Foundation is making a special study of medical schools, both properly so called and otherwise, by means of special agents, who are inspecting and observing conditions at first hand. The public at large, particularly that portion of it which does not enjoy the advantages incident to residence in the cities and larger towns, is profoundly interested in the proper education of physicians and sanitary officers, and the forthcoming report of the Foundation on this subject may well prove to be of more than ordinary general interest. While giving the Foundation itself needed information as to the status and qualifications of teachers in medical schools, it will serve to inform and enlighten the public as to the good and bad in American medical education generally. After schools of medicine have been studied and the real status of medical education made known, schools of law, theology, and engineering will doubtless be similarly gone into.

All this may be said to be part of the general standardizing function which the Foundation was obliged to undertake in order satisfactorily to frame rules to govern retiring allowances to professors. That this standardizing process was badly needed in the United States is generally admitted, and yet there was no established authority to undertake it. It was quite beyond the province of the National Government, and the authority of each State stopt with its own borders. The Associa-

tion of American Universities and the Association of State Universities were at work on the problem, but progress was slow. The College Entrance Examination Board was accomplishing admirable results in its field, but it dealt with but one phase of the question. With all these agencies for order and reasonable precision, the Carnegie Foundation is coöperating, and in a way that is proving effective. Before long there will certainly be substantial agreement between all real colleges of liberal arts and science as to the quantity and quality of work to be required of candidates for admission to the freshman class, and the definitions of these requirements will not be imposed forcibly upon the secondary schools, but will be framed in cooperation with secondary school teachers and with fullest reference to the needs and purposes of purely secondary school teaching. This truly epoch-marking reform will, when it comes, be largely the result of the efforts of the Carnegie Foundation to define a college and to fix the line of demarcation between the proper work of the college and that of the secondary school.

In all this standardizing work there are many and serious dangers to be avoided, which President Pritchett and his associates fully understand and appreciate. Education is a dead thing when stretched on a Procrustean bed. The human element is always more important than the mechanical, and the needs of the individual pupil are paramount to those of any system; it is for him indeed that the system exists. It is far better educational policy to let ten unfit boys into college, there to prove their unfitness and to drop out, than to keep one thoroly fit and ambitious boy out of college, perhaps to the discouragement and detriment of his whole life. An educational standard is best conceived and treated as a normal minimum, from which departure is not only to be allowed, but encouraged whenever a human being will be more fairly treated by so doing.

Nor does the standardizing of the college mean that all colleges must do the same uniform thing in the same uniform way. It only means that the sphere of the college is to be marked out and the normal point of departure of its work

fixt. The more tenaciously the several historic colleges hold on to their traditions and their individuality the better. Dead uniformity is the last thing to be desired, and standardizing does not imply uniformity at all.

The Carnegie Foundation has been wise, and fortunate, too, in its policy of dealing whenever possible with institutions, not individuals. The retired professor receives the monthly payment on account of his annual retiring allowance from the same college Treasurer who paid him his salary while in active service, if that college is one of the seventy or more on the Foundation's list of accepted institutions. The college applies for the retiring allowances of its own professors, and receives the funds therefor from the Treasurer of the Foundation. This policy is judicious for many reasons, not the least of which is that it brings the Foundation into constant, close, and confidential relations with the accepted colleges and universities of the country, and enables it to work with them in many ways that are helpful and for numerous ends that are desirable. It is quite worth while, for example, to secure a general agreement that the fiscal year for college accounting shall begin on July 1, so that every Commencement season will virtually bring the statistical and accounting bureaus of each institution to the end of their year's work. College and university statistics, academic as well as financial, are notoriously incomplete, overlapping, and inadequate; and here again the Foundation, whose view takes in the whole country, can offer helpful suggestions in aid of simplicity, correctness, and uniformity, based upon the knowledge and experience it will acquire.

Not less important will be the effect of the Foundation's existence and operations on the salaries paid to college and university teachers. The tendency of these salaries for some years past has been markedly upward, and the Carnegie Foundation will serve to strengthen this tendency. In the first place, the cost to a professor of the privileges and protection which the Foundation assures him, even supposing he could purchase them from a life insurance company (which he can not do) has been estimated at from $1,000 to $1,200 a year in

the case of Columbia University. Each Columbia professor's compensation, therefore, is in effect at once increased by that amount, and the case is similar at the other institutions on the Foundation's accepted list. In the second place, the influence of the Foundation will lead—it is now leading—to a positive increase in the amounts paid in annual salaries to professors in institutions on the accepted list. Public attention has been called anew and in emphatic manner to the fact that the servants of the public in letters and in science are and have long been underpaid. As Mr. Carnegie himself wrote in his letter of gift, "the least rewarded of all the professions is that of the teacher in our higher educational institutions." This fact is now better understood than heretofore, and the movement to correct it is correspondingly accelerated. The Foundation has contributed, and will continue to contribute, to this end.

Established for the broad purpose of advancing the profession of teaching, the Carnegie Foundation will be increasingly resorted to for new and high types of constructive educational service. It will fill the gap in our educational system which the conditions attaching to our form of government have created; and it will fill it by what is virtually a system of cooperation among the strongest and best colleges and universities of the land.

The striking and significant force which the Carnegie Foundation represents and exerts has been brought into being, and is operating, in accordance with the best American traditions. It is not governmental, official, inquisitorial, and compulsory, but it has its roots rather in the soil of our American liberty. It proceeds by persuasion, cooperation, and the conferring of large benefits. None suffer, but all gain.

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VII

CURRENT EDUCATIONAL PUBLICATIONS[1]

Received during September, 1909

Akron, O. Board of Education. Rules governing medical inspection in Akron public schools. [Akron, Board of education, 1909] 7p. 8°.

American school hygiene association, Chicago, 1909. Third congress of the American school hygiene association, Chicago, Ill. February 22 to 25, 1909. [n. p.] 1909. 15p. 8°.

Bailey, Henry Turner. Instruction in the fine and manual arts in the United States; a statistical monograph. Washington, Gov't. print. off., 1909. 184p. 8°. (U. S. Bureau of education. Bulletin, 1909: no. 6)

"References to publications containing statistical data on instruction in the manual and fine arts": p. 182.

Boston. School committee. Tuberculosis among school children. [Boston] City of Boston printing department, 1909. 11p. 8°. (School document no. 2, 1909)

"Report of the commission appointed by the school committee of the city of Boston to investigate the problem of tuberculosis among school children."

Brown, Elmer Ellsworth. The culture of righteousness. From the Methodist review, September, 1909. [New York, 1909]

"An address delivered at Vanderbilt university, June 15, 1909."

—— **United States Bureau of education.** In National magazine, Boston, 1909. August, 1909, v. 30, no. 5, pp. 575-80.

One of a series of articles describing the departments and bureaus at Washington.

Cecil, Lord Edgar Algernon R. Six Oxford thinkers: Edward Gibbon, John Henry Newman, R. W. Church, James Anthony Froude, Walter Pater, Lord Morley of Blackburn. London, J. Murray, 1909. x, 301p. 8°.

"Authorities" at end of each chapter.

"This book is an attempt to treat . . . an idea or chain of ideas which exercise a profound influence upon the nineteenth century."—Introductory.

Colwell, N. P. The need, methods, and value, of medical college inspection. Chicago, American medical association. [1909] 11p. 8°.

Read before the Nineteenth annual convention of the National confederation of state medical examining and licensing boards, Atlantic City, N. J., June 7, 1909.

[1] Compiled by John D. Wolcott, Acting Librarian of the United States Bureau of Education, to which books and pamphlets should be sent for inclusion in this record.

Coon, Charles L. Public taxation and negro schools. Cheyney, Pa. Committee of twelve for the advancement of the interests of the Negro race. [1909] 11p.

Proves that the Negroes of Virginia, North Carolina, and Georgia, are paying more than their proportional share of taxes for the support of Negro schools.

Curzon, George Nathaniel. (Lord Curzon of Kedleston) Principles and methods of university reform; being a letter addressed to the University of Oxford. Oxford, The Clarendon press, 1909. 220p. 8°.

Falkner, Roland P. Some uses of statistics in the supervision of schools. . . . [Philadelphia, 1909] 8p. 8°.
Reprinted from the Psychological clinic, v. 3, no. 1, January, 1909.

Forsyth, David. Children in health and disease; a study of child-life . . . with frontispiece. London, J. Murray, 1909. xix, 362p. front. 8°.

"Public authorities are not yet sufficiently alive to the lamentable amount of preventable disease that exists among children, nor do they fully appreciate the necessity of basing our educational methods on the physiological and psychological requirements of the young . . . I believe that a book dealing with child-life from a scientific standpoint is needed at the present time."—Pref.

Great Britain. Board of education. Education in Russia. London, Printed for H. M. Stationery off., by Wyman and sons, ltd., 1909. 569p. 8°. (Special reports on educational subjects. v. 23)

Contents.—Introduction.—Historical sketch of Russian education.—Present position and organization of education in Russia.—The Russian primary school and its problems.—Secondary education in Russia and its problems.—The university question.—Technical instruction.—The commercial schools under the ministry of finance.—Historical summary and general considerations.—Bibliographical note.

Great Britain. Scotch education department. Memorandum on the teaching of music in Scottish primary schools. London. Printed for H. M. Stationery off., by Eyre and Spottiswoode, ltd., 1909. iv, 23p. 8°.

Hays, Willet Martin. Education for country life. Washington, Gov't. print. off., 1909. 40p. illus. 8°. (U. S. Dept. of agriculture, office of experimental stations. Circular 84)

Address delivered before the Minnesota educational association.
Contents.—Introduction.—Articulated organization of schools for country life.—County system of consolidated rural schools, or the farm school.—Agricultural high school.—Financing consolidated rural schools in Minnesota.

Herbert, Georges. L'education physique raisonnée. Paris, Vuibert & Nony. [1909] 185p. 8°.

Institut de France. Annuaire pour 1909. Paris, Imprimerie nationale, 1909. 231p. 12°.

MacDonald, James W. Language instruction in high schools of Massachusetts. [Boston, 1909] 64p. 8°.
Reprinted from the seventy-second Report of the Massachusetts Board of education.

Milford, Lionel Sumner. Haileybury college, past and present. London, T. F. Unwin, 1909. 336p. 8°

Includes, The Beginnings of New Haileybury and some reminiscences of early days.—The Masters.—The boys.—Old Haileyburians.—Athletics.—The school societies.—The chapel, old and new.—The studies.—etc.
"I hope that some parts of this book may interest members of other schools, but it has been written mainly for Haileyburians . . ."—Pref.

Norwood, Cyril, and **Hope, Arthur H.** The higher education of boys in England. London, J. Murray, 1909. 568p. 8°.

"The plan of the book . . . is not haphazard . . . it tries to state, within the compass of a single volume, both facts about higher education in this country and elsewhere, and the lessons which these facts would seem to indicate."—Pref.

Paddelford, Fred L. Short addresses on Industrial training, The American boy (Handle with care); Thanksgiving; Industry the golden pass key. Golden, Colorado, [1909], [The Industrial school press] [72p.] 24°.

Prince, John Tilden. Report on school organization and supervision, Kindergartens, sub-primary classes, primary and grammar schools, powers and duties of school superintendents, conveyance of children to school, mentally defective children, blind and deaf children, delinquent children. [Boston, 1909] 20p. 8°.
Reprinted from the seventy-second Report of the Massachusetts Board of education.

Sharp, Frank Chapman. Success; a course in moral instruction for the high school. Madison, The University, 1909. 118p. 12°. (Bulletin of the University of Wisconsin, no. 303. High school series no. 7.)

"This manual is intended to supply material for a year's course in Moral instruction in the high school. . . . The principal aim of the course is to develop a habit of thoughtfulness about the problems of daily conduct."—Introduction.

Warren, Julius E. Industrial education in the public schools. [Boston, 1909] 9p. 8°.
Reprinted from the seventy-second Report of the Massachusetts Board of education.

VIII

DISCUSSIONS

WHERE ARE THE LEADERS?

The EDUCATIONAL REVIEW for September, in *Notes and News,* says of the National Education Association: "Those who are coming forward to fill their place (referring to the leaders) are not, it must be admitted, very promising material.—Not a few of them are quite incompetent to make any contributions to educational thought, or to details of educational policy."

This remark has burdened my mind ever since I read it. I have not questioned its truth, for that is obvious to any man who has followed American education for twenty years or more closely. What I have been questioning is to what extent it is true, and why it is true, not merely of the National Education Association, but of all our educational situation.

Twenty years ago we were enthusiastic regarding the extension of the powers and responsibilities of educators in the superintendency, regarding the progress that was already coming thru normal schools, and that was hoped for from new colleges of education, and new departments of education in universities, and regarding the transformation of educational practise thru manual training, pedagogy, and psychology. The twenty years have seen the amount of money annually spent upon education doubled, and the number of high schools more than doubled, the development of several new or then small universities into their present greatness, and several cities educationally reformed, among them New York and St. Louis.

There is always the illusion of the present as compared with the past. We never quite see the present. But I confess that there was an inspiration about education in the late eighties and the early nineties that I do not feel now at all. It is quite true that I have seen a deal of life since then, as has indeed

every other survivor from that period. But it is not true that I am yet so old as to be loath to believe good of the present.

Matters have not workt out quite as planned. To illustrate: Twenty years ago, there was hope that the educational lines of school direction would be turned over to professional experts, leaving to laymen the financial matters. The very proposition has in many instances embittered the lives and defeated the efforts of school superintendents by arousing the jealousy of the laymen upon governing boards. Some states have actually retrogressed in consequence.

Those who have not given careful and candid thought to this matter, and very few have done so even among teachers, are unaware of the nature of the bulwarks against the direction of education by educators raised by the boards of control. To be specific: Wisconsin has 23,000 board members, and but 13,000 teachers, a ratio that precludes expert local educational direction. In Connecticut the three years' report of the State Board of Education for 1906-7-8 has just appeared. In it there is a list of school officers, which gives the names of all the 1,350 school visitors of the 175 towns of the state, including certain special districts. Of the eighty-five towns electing school superintendents, many choose laymen for that office. One town of 30,000 population has no superintendent, lay or professional. Last year, the Legislature of the state had before it eighty-eight reform bills dealing with education, and did almost nothing, primarily because of the resistance of the same school officers.

When one investigates, one discovers that in Connecticut school visitors and school committees have but little financial control. In consequence, they are but little more, tho sometimes something worse, than surplusage. With nothing of importance financial to do, they must deal with educational matters in order to justify their existence. But the unwise efforts of enthusiasts who have tried to take courses of study and similar matters out of the hands of these laymen without giving them something else to do, have but accentuated their interest in these educational matters by arousing their jealousy.

It is not my present purpose to raise for its own sake this question of who shall direct education, but to show its bearing upon the reduction in quality of the men in nominal charge of school affairs. Many boards are careful not to secure experts lest their own occupations be taken away.

With some notable exceptions, the men who are being promoted now in the lines of the school superintendency are not of the quality of their predecessors, but they resemble more and more the members of their own boards, being "business men." The same tendency seems everywhere to characterize the recent selections of principals of state normal schools, chosen by state boards,—likewise with notable exceptions.

But from a fairly extended knowledge of the country, after visiting forty-one states, I have come to the opinion that in personnel all other lines of educational endeavor are moving upward. Our professors of education in colleges and universities, our city normal and high school principals, and our teachers generally, are growing more efficient, and the entrants into the ranks are being chosen with more and more care. It is a highly significant thing that the school superintendents and normal school principals chosen by city and state boards try to get as subordinates the best persons available at the salaries, and often try to get better salaries. The reason is that the superintendents, and not the boards of control, or the still higher boards that manage the money affairs, are held responsible by the public for the educational conditions, and many a head, himself improperly chosen, rejects for subordinate positions persons of his own type and equipment. He acts, in short, for the public good as he best knows how, because not to act in the best interests of the school would endanger his own usually already precarious position.

Even their own subordinates hold the principals and superintendents responsible, as do usually their fellow-teachers elsewhere. This came home to me in a highly humorous way last summer. I had just completed a lecture in a Southern city when a high school principal of long experience arose and said that he liked it well enough, but that he thought it strange that the lecturer, "when superintendent of schools in the Dis-

trict of Columbia, had not removed the negroes from the board of education."

I am not of the interesting condition of mind which supposes that leaders are suppressed. There is not much to be said for the idea of "looking for leaders." But at the same time, it does seems to me that for the National Education Association, the true future course is to encourage the presence upon the programs of university professors of education, and of principals of city high and normal schools. These are the men who may think of theirs as a life-work, and seriously discuss its principles.

The city superintendency and the state superintendency are not now and for many years will probably not be life-positions. They are temporary prizes. Few men serve in either of these offices more than three years. Men who have held two different superintendencies are few. Of men who have held four different superintendencies, one or more of them being of importance, I can count but four in this country. If any man is now in his fifth superintendency, I have not heard of him in that way. Taking a superintendency seems to me to be opening a hall door out into the common economic life; most men who lose or resign a superintendency go into "business." Few superintendents die in office; few retire because of old age.

There is at least one other reason why the National Education Association is now losing in number and quality of leaders. There have been recently too many transcontinental trips, taking too much time and costing too much money. Dividing the country into four regions, the Atlantic, the Mississippi Valley, the Rockies, and the Coast, we might well move regularly across the center of population, which is in Indiana, in such a way as this,—Cleveland, Denver, Boston, Milwaukee, Atlantic City, Minneapolis, Baltimore or Philadelphia, Los Angeles, Buffalo, St. Louis, then Cleveland again. Only regular attendants can be leaders.

WILLIAM E. CHANCELLOR

SUPERINTENDENT OF SCHOOLS
SOUTH NORWALK, CONN.

SCHOOL AFFAIRS AT MEMPHIS

The school situation at Memphis illustrates the baneful workings of personal politics and sectional prejudice.

More than three years ago, President I. C. McNeill, the highly respected and widely known head of the State Normal School at Superior, Wis., but formerly of Kansas City, Mo., was invited to Memphis to confer with the Board of Education. He was soon after selected to succeed General George W. Gordon, who had been elected to Congress, to the superintendency of the schools.

While there was opposition from friends of local candidates to a Northern man at the time of his election, Superintendent McNeill took up his work, knowing he had the support of the majority of the board as it was then constituted, and of most lovers of good schools, who hold:

> **There is no North, South, East nor West in the domain of knowledge. The field of education should be as broad as the sea, and the schoolteacher, if he be a man of common sense, is valuable in Memphis tho he came from Rhode Island, just as he would be valuable in Princeton, tho he were born in Tennessee.**

Without exception the newspapers of Memphis gave Superintendent McNeill fair and friendly treatment. Gradually, but surely, lines of improvement were established and supported. Memphis began to be placed on the educational map of the nation. The addresses Superintendent McNeill gave before the Teachers' League every two weeks during the last two years of his term of office were largely attended by enthusiastic teachers. Courses of study in harmony with modern standards were made and followed. Equipment and courses worthy a city high school put the Memphis high school on the list of accredited high schools. Teachers took advantage of opportunities to seek better equipment. It is said that more than fifty-five per cent. of the white teachers enrolled in summer schools during vacations. An advance in salary was twice made, amounting to about twenty per cent. Thru the cooperation of thousands of taxpayers Memphis reached the proud position of standing first in the South in the payment of teachers' salaries.

In the confusion of issues at the general election last November, one new man was elected to a place on the Board of Education. In July, on the day for the election of Superintendent McNeill to succeed himself, as the community thought, without warning to the citizens, the president of the board, who had been a candidate for the superintendency two and a half years before, entered into a compact with the new member, and one of the old members, who had never become reconciled to the "Yankee," to "change things up." Superintendent McNeill's two public-minded supporters could not save him. The next day, and for many succeeding days, all the daily papers and a large proportion of the citizens made it personally uncomfortable for the trio, but without avail. The deposed superintendent prudently did not wish his friends to force his reinstatement.

The following abstract from the *Commercial Appeal* mildly puts the generally accepted views of the matter:

> The public schools of Memphis made great progress during the last two years. The School Board, as people thought, had ceased to be an annex to the various political machines of Memphis. The people themselves had confidence in the Board, in the teachers and in the Superintendent, and they did not resist a $500,000 bond issue for a new scheme of education which was added to the great burden of taxation in this city.
>
> Great educators do not seek positions where political favor may be the test of ability in holding educational office. If the school superintendent has to watch politics and watch his schools at the same time, the schools get half of his time and, when politics get hot, less than half. The wrong of the whole thing, then, is against the defenseless child.
>
> Memphis has had some severe jolts within the last month. The worst blow is in the confusion that will follow the disorganization of the public education forces.

Public opinion prevented the consummation of plans of local men to secure the superintendency. Dr. Thomas P. Bailey, Dean of the Department of Education of the State University at Oxford, Miss., was elected.

Superintendent McNeill declined the chair of ethics and philosophy in the University of Mississippi, which was tendered him in September, and has formed a business connection which may, we regret to say, result in his permanent retirement from the educational field.

A Looker-On in Memphis

FACTS FROM THE COMMISSIONER OF EDUCATION'S REPORT

The fact that Leland Stanford Junior University, with an endowment of $24,525,922, leads the list of American universities in this regard is only one of a host of interesting points brought out in the report of the Commissioner of Education for the year ended June 30, 1908, the second volume of which recently appeared from the press of the Government printing office. The California institution is closely followed by Columbia University, the amount of whose endowment funds (excluding value of grounds and buildings) is $23,542,264, and Harvard is third on the list with an endowment of $20,272,346. Other large endowments are found at the following universities: University of Chicago $13,999,900, University of Pennsylvania $12,352,687, Yale $9,200,000, Cornell $8,594,329, Washington University (St. Louis) $5,206,521, Johns Hopkins $4,470,000, University of California $4,121,805, and Northwestern University $4,005,309. Princeton's endowment is comparatively small, and efforts are being made by the alumni of this institution to increase the amount of the endowment funds of their Alma Mater, which at present amount to $3,938,200, a sum that appears especially low when compared, for example, with a college like Dartmouth, that possesses an endowment of $2,528,000. New York University has an endowment of $1,119,728.

In the first volume of the report will be found the usual introduction by the Commissioner, Dr. Elmer Ellsworth Brown, who has succeeded in having the figures for the academic year 1907-08 published before the close of the following session, this being the first time in many years that this has been accomplished, altho some of the school statistics are those for 1906-07. The introduction points out that the educational systems and institutions of the United States, public and private, enrolled in the year 1906-07 in the neghborhood of nineteen millions of pupils of all grades and classes. There has been no change for thirty years in the percentage of the total population in attendance on the common schools, the percentage remaining at about twenty. The average length of

the common school year, however, has advanced during that period from one hundred and thirty to one hundred and fifty-one days, and there has also been evident for some years a striking increase in the number of pupils in attendance on secondary schools. The Commissioner points out that one person out of every ninety of the population of the United States was enrolled in a secondary school, and that one out of every three hundred was in attendance on an institution of higher learning. In June, 1907, the population of the country was estimated at 85,526,761, among whom were 24,262,936 persons of school age, that is, between the ages of five and eighteen. Of these only 16,890,818, however, were enrolled in the common schools, that is, only 69.6 per cent. of the school population, as against 72.4 per cent. in 1900, 68.6 per cent. in 1890, 65.5 per cent. in 1880, and 61.45 per cent. in 1870. That a considerable proportion of children never complete their school education is attested by the somewhat disconcerting fact that only 224,970 school pupils were enrolled in the eighth year, as against 723,625 in the first year.

The number of male teachers in the common schools of the country has been declining for over ten years, these numbering only 21.7 per cent. of the total number in 1906-07, namely, only 104,414 out of a total of 481,316 teachers. In 1900 the percentage of male teachers was thirty, in 1890 thirty-four and one-half, and in 1880 forty-three per cent. In 1906-07 the average monthly salary of teachers in the public schools was $50.30, the average for men in the states making a sex classification being $58.06, and for women $44.08. 259,355 buildings were used for school purposes, and the value of the property belonging to the public school systems was estimated at $858,655,209. The school expenditure for 1906-07 was $336,898,333, or $3.90 per capita of population. This shows a considerable increase over preceding decades, the per capita expenditure in 1900 being $2.84, in 1890 $2.34, and in 1880 only $1.56. Of this total school expenditure $65,333,340 was employed for buildings, sites, furniture, libraries, and apparatus, and $202,047,814 for teachers' and superintendents' salaries. 259,355 buildings were used for school purposes,

and the value of school property belonging to the public school systems was estimated at $858,655,209, as against $130,383,008 in 1870.

The Commissioner lays considerable stress in his introduction on a discussion of the state educational commissions, of which the greatest attention has been attracted by the Massachusetts Commission on Industrial Education appointed by the governor of that state on August 31, 1906. This commission is appointed to investigate methods of industrial training and local means, to advise and aid in the introduction of industrial education in independent schools that may be established, and to provide for lectures on the importance of industrial education and kindred subjects. Attention is also given to the remarkable public school campaign now in progress in most of the southern states. One of the objects of this campaign is the consolidation of rural schools, and it is pointed out that about two hundred schools had been consolidated to sixty in the state of Virginia during the year 1906. In the same state the state appropriation had been increased from $1,062,981 in 1904 to $1,459,288 in 1907, and the number of high schools in this state had grown from sixty-four to one hundred and thirty-nine during the same period.

Five hundred and seventy-three colleges and universities (eighty-nine public institutions with 60,258 students, and four hundred and eighty-four private institutions with 102,660 students—exclusive of the preparatory and professional departments) submitted reports for the year 1907-08, of which (a) one hundred and forty-three were open only to men, (b) three hundred and twenty-one to men and women, and (c) one hundred and nine to women only. Instruction was imparted at these institutions—omitting the ninety-three girls' colleges whose requirements for admission and advancement are inferior to those of the sixteen colleges for women on the accepted list—by almost 25,000 teachers, of whom over 4,500 were women. These institutions of higher learning were attended by 106,945 men and 43,242 women, as against 96,575 men and 40,462 women in 1906-07, this being the first time in a number of years that the number of men shows a larger

percentage of increase than the number of women. Ten years ago there were 67,018 men and 23,470 women in attendance on higher institutions of learning, showing a gain of sixty per cent. in the number of men, and of seventy-seven per cent. in the number of women.

The institutions included above under a) and b) in 1908 conferred the degree of bachelor of arts upon 5,406 men and 4,540 women, as against 5,812 men and 4,183 women two years ago, showing that within a few years this degree will be conferred upon more women than men. The degree of bachelor of science, on the other hand, was conferred upon 4,359 men and 792 women; that of bachelor of philosophy upon 723 men and 458 women; that of bachelor of letters upon 141 men and 412 women; various engineering and architectural degrees upon 1,451 men and 2 women; that of master of arts upon 1,226 men and 405 women; that of master of science upon 198 men and 24 women, and the degree of doctor of philosophy upon 343 men and 51 women. The largest number of doctorates were awarded by Columbia (55), Chicago (54), Harvard (43), Yale and Pennsylvania (32 each), and Johns Hopkins (28). At the 1909 commencement Columbia conferred the Ph.D. degree upon no fewer than 69 individuals.

The total income of the institutions listed under a) and b) amounted for the year under review to $66,790,924, as against about forty-five million dollars two years ago, and of this amount only about seventeen and one-quarter million dollars represented tuition fees. During the year these institutions received gifts and endowments to the value of over fifteen million dollars, of which the University of Chicago was presented with over two million dollars, Columbia (including Barnard and Teachers College) and Princeton with over one million dollars, the University of California and Harvard with over half a million, and Colorado College, Bowdoin College, Washington University, Syracuse University, and Western Reserve University with over a quarter of a million dollars each.

Sixty-eight institutions are included in the list of agri-

cultural and mechanical colleges which receive financial aid from the Federal Government in accordance with the acts of Congress of August 30, 1890, and March 4, 1907. Since the appearance of the last report, the College of Agriculture and Mechanic Arts of the Territory of Hawaii, at Honolulu, and the University of Porto Rico have been added to the list. These colleges were attended by 68,839 students, a gain of 6,058 over the previous year, almost seven thousand of the students being enrolled in separate schools for negroes. The number of students in attendance on the engineering and technological schools of the country is still increasing, tho not as rapidly as five or ten years ago, while the agricultural schools are making rapid headway in the matter of enrollment.

There has been a gain over 1906-07 in the enrollment of students attending schools of theology, law, and pharmacy, whereas medicine and dentistry continue to experience losses. 9,583 students, including 550 women, were matriculated in the 156 theological seminaries, the increase being one of 405 students over last year. The number of law students has advanced to 18,069 (including 379 women), a gain of 369 over the previous year, while in 1895 there were only 8,950 students registered at the various law schools of the country. Reports were submitted by 108 law schools and 149 medical schools, the latter being attended by 22,787 students, showing a loss of almost a thousand in comparison with 1907. This annual decrease of approximately a thousand students set in about five years ago, and has continued unchecked ever since. The 55 dental schools, with an enrollment of 6,519 students, show a loss of 400 against 1906-07, there having been 8,298 students of dentistry five years ago. Nine new schools of pharmacy were established during the year under review, and the seventy-five existing schools attracted 5,567 students, an increase of over 500 over 1907. The medical schools furnished the largest number of graduates in 1908, namely, 4,802, as against 3,999 graduates in law, 2,037 in dentistry, 1,644 in theology, and 1,529 in pharmacy. The theological schools enrolled the largest percentage of college graduates, viz., forty-

one per cent., whereas only twenty-one per cent. of the medical students, ten per cent. of the law students, and 1.4 per cent. of the dental and pharmaceutical students possest a baccalaureate degree.

The attendance on the normal schools, strange to say, has dropt from 97,541 in 1907, to 92,391 in 1908, of which number 76,605 were in attendance on public and 15,786 on private institutions. Practically all of the states and territories support normal schools; in Tennessee the state provides the tuition fees for a large number of students at the Peabody Normal College, which is a private institution located at Nashville, while Delaware, Nevada, and Wyoming provide for the training of their pupils in the respective state colleges. In spite of last year's decrease in attendance, the normal schools are enjoying a period of prosperity and advancement, which is evidenced by the fact that the annual budgets of the public institutions in this category rose from $1,312,419 in 1890 to $4,640,996 in 1908, and that in the latter year no less than $3,127,490 were appropriated for buildings and improvements, as against $1,595,693 in 1907, an increase of almost 100 per cent. in a single year.

Altho the above summary follows the report of the Commissioner somewhat closely, it will no doubt be appreciated by those who have not the time or the opportunity to study the complete document.

RUDOLF TOMBO, JR.

COLUMBIA UNIVERSITY

IX

REVIEWS

Critical essays of the seventeenth century—Edited by J. E. SPINGARN, 3 vols., Oxford, at the Clarendon Press, 1908.

Criticism adapts itself to the purposes of the anthologist better than most other types of literature. In comparatively small compass it is possible to present the most significant monuments of thought in this department. The scholar who undertakes to winnow the wheat of criticism from the chaff will himself require high critical powers, but, granted his possession of these, he will perform a service that merits grateful recognition, and the value of this service will be enhanced in proportion as the matter dealt with is difficult of general access.

Professor Spingarn, of Columbia University, has already proved himself an adept in dealing with critical theory. His *Literary criticism in the Renaissance,* which has recently been reissued, first revealed the extent of the debt of France and England to Italian writers of poetics. Now, in preparing a collection of the critical essays of the seventeenth century, he offers a body of literature that has long demanded such treatment. His work fills in the gap between Professor Gregory Smith's *Elizabethan critical essays* and Professor Ker's *Essays of John Dryden,* and it is of worth, not only for the texts it reproduces from first editions, but also for the notes and its extensive introduction.

This introduction, indeed, constitutes a compendious history of English literary criticism during the seventeenth century. That century was a period of development and organization. At its dawn Bacon contributed the conception of imagination as the creative force of poetry, transmuting life into forms more satisfying to the mind than actuality. Then Jonson, who had early been inspired by Sidney's *Defence,* and who was

yielding gradually to a colder classicism, introduced the English to the critical pronouncements of the post-classical rhetoricians and of Dutch scholars like Heinsius. Hobbes evolved a new psychology that recognized the mind as holding and combining impressions received by it from a mechanical universe. For him, accordingly, the source of perspicuity and of decorum was to know nature well, and the source of variety and novelty of expression was to know nature variously. The century developed a theory of translation that allowed increasingly for freedom from literality; it developed also a defense of morality in art based partly upon ethics, but more largely upon common sense; and it fulminated an attack upon far-fetched conceits, which Professor Spingarn discusses with regard to one literary form in particular—the sermon.

But the transitional character of the time he has best made clear by indicating the steps it took in formulating a critical terminology. Such words as wit, humor, nature, sense, taste, and virtuoso changed surprizingly in content during the period, and by the end of the century most had taken on their present significance. Wit, which in Elizabeth's day had denoted intellect in general, came presently to mean ingenuity or fancy, and then, under the influence of rationalism, fancy properly restrained by judgment. Humor, which from its primal medical sense had been extended to include the general disposition of men, was narrowed by Johnson into a singularity of character distinguishing the individual from all others. Then, in France, it was enlarged to signify the keen perception or unconscious expression of the incongruous, a meaning that soon lost currency abroad, but which was borrowed and retained in England. *Virtù,* which had once been applied to individual will, came to be applied to intellectual power and cunning, and later to esthetic talent and accomplishment, so that the virtuoso of the Royal Society was the antiquarian, the scholar, the scientist, or the artist, interested, according to Hobbes, in particulars of past and present experience, and guided by taste; he was opposed, therefore, to the wits or devotees of fancy on the one hand, and to the critics or advocates of authority on the other. Taste itself, a word used by the ancients chiefly

in its physical sense, found application of art, and the Spaniards gave it European standing, altho the concept of taste as a special function of the mind reached England principally thru France. This taste, which was at first regarded as a mere instinct or sentiment, an individual whim, was soon rationalized, and not only was good taste distinguished from bad, but the work of art came to be relished by it in relation to the process of mind and the external circumstances determining its creation, rather than *in vacuo*.

If Professor Spingarn is helpful in tracing historically these subtle shifts in the meaning of critical terms and theories, he is not less happy in his consideration of individual critics. His treatment of the much-berated Thomas Rymer is a case in point. Instead of heaping abuse upon Rymer or poking fun at the more fallible of his concrete judgments, Professor Spingarn attempts to understand and to explain him. Rymer's service was no mean one. He developed a method of judging poetry by particulars and illustrations. In his dramatic criticisms he recognized the determining influence upon the play of the physical conditions of the theater. Without being a moralist in poetry, he evolved a theory of poetical justice based upon the idea that the poet must give some notion of order in the world, if he would be true to nature. For Rymer, indeed, nature and sense were the shibboleths of criticism. Nature meant the universe conceived as governed by law, the rules of art representing the order found in nature; while sense meant the common reason of men, which Rymer held quite adequate to cope with the problems of literature, unsupported by a knowledge of critical theory. Thus he adopted the attitude of *The rehearsal,* trying all things by the test of common sense, justifying the unities as rational deductions, declaring that the laws of poetry must approximate the laws of life, and with such criteria studying great works of the past as a pioneer in literary research. His method was analytical and comparative. He seized upon a temporary phase of Dryden's criticism, the reactionary spirit of *The defence of the epilogue,* but he differed from his master in his burly dogmatism and in his interest in particulars rather than ideas. For

the neo-classicists he was, as Pope exprest it "one of the best critics we ever had." For the moderns he has been, as Macaulay put it, "the worst critic that ever lived."

Now, whereas Professor Saintsbury, in his *History of criticism,* has simply echoed the statement of Macaulay, Professor Spingarn endeavors to explain the reason for the divergence here of classic and romantic views. In a romantic age, he says, the test of a man's criticism is his judgment of individual poems or poets ; in a classical age it is his doctrine and his method. Rymer's individual verdicts and impressions may often have been erratic, but these alone are not sufficient to determine his rank as a critic.

Here, as elsewhere, may be recognized the conflict between the impressionistic and the philosophic school of literary historians. Professor Saintsbury represents the former, and Professor Spingarn—the unnamed object of his British confrère's diatribe against "philosophic criticism," [1]—represents the latter. To Professor Saintsbury we are indebted for immense industry and a wealth of knowledge, agreeably displayed; to Professor Spingarn we are grateful for the philosophic synthesis that can illumine and interpret facts.

FRANK W. CHANDLER

POLYTECHNIC INSTITUTE OF BROOKLYN

Writing and speaking—a textbook of rhetoric. By CHARLES SEARS BALDWIN, A.M., Ph.D., Professor of Rhetoric in Yale University. New York: Longmans, Green & Co., 1909. xvii+445 p. $1.20.

Professor Baldwin's *College manual of rhetoric,* published several years ago, is probably the most helpful textbook of composition for those who have mastered elementary matters of form and are seeking an approach to literary art. By this very fact, however, it is too advanced for high school students or even for freshman classes in college. The present volume, *Writing and speaking,* is clearly intended for younger students, and in exercises and illustrative material at least, if not always in brevity and simplicity of precept, it is well adapted to their needs.

[1] *History of criticism,* vol. iii, p. 141 *sq.*

The book deals with oral as well as written composition, but not, as its name might suggest, with elocution. In arrangement and in contents it departs from the ingenious scheme formulated by Professor Wendell in his *English composition* and since then frequently followed. Taking clearness and interest as the two fundamental aims in composition, Professor Baldwin considers each of these in connection with the kind of writing in which it is most essential—clearness with exposition and interest with description. The first part of the book closes with a chapter on planning and paragraphing, and another on revision and the form of the sentence. The second part, less elementary and less necessary in high school work, contains practical chapters on the use of books and the collection of notes, the presentation of reading in argument, the structure of narrative, style, and the forms of composition in literature.

For class use, if simplicity of instruction and plenty of examples and exercises are desirable, the book seems not in all respects satisfactory. At times the author says more than is necessary or much that is of use to the teacher rather than the pupil. For the teacher at least the book is invaluable. It is original, fertile in suggestions, and adapted to the constantly changing uses to which writing is now put.

ALLAN F. WESTCOTT

COLUMBIA UNIVERSITY

It is not going beyond bounds of strict truth to say that the newly published edition, bearing date 1910, of Webster's *New international dictionary* is by all means the first single-volume dictionary of the English language for everyday use on the teacher's desk or in the business man's office. If imitation is the sincerest flattery, then surely the great lexigraphical work begun so long ago by Noah Webster has received astonishing encomiums. This new edition, a volume of 2,700 pages, with 6,000 illustrations, carries the development of dictionary making beyond even the standard set by its predecessors. It is practical, clear, and complete. A treatise might be written on the scholarly zeal which has gone into its making, but to en-

large upon the features of such a book is rather the province of a journal of philology than of this REVIEW. (Springfield: G. & C. Merriam Company, 1909. 2,700 p.)

It is a satisfaction to note that a third edition has been called for of the interesting and important *Introduction to public finance,* by Professor Plehn, of the University of California, which first appeared in 1896. (New York: The Macmillan Co., 1909. 480 p. $1.75.)

A new volume of selections for the use of students of politics is entitled *Select orations,* edited by Professor Harding, of the University of Indiana. The orations are chosen to illustrate American political history, and extend from James Otis and Patrick Henry to Carl Schurz and Booker T. Washington. (New York: The Macmillan Co., 1909. 520 p. $1.25.)

The third volume of Professor Spingarn's delightful *Critical essays of the seventeenth century,* covering the period from 1685 to 1700, has just appeared. (Oxford: Clarendon Press, 1900. 376 p.)

A college algebra, made by Professors Rietz and Crathorne, of the University of Illinois, presenting familiar material in new ways and with ingenious problems, is to be added to the list of college textbooks worthy of careful examination. (New York: Henry Holt & Co., 1909. 261 p. $1.40.)

A new edition of Cæsar's *Gallic war* has been made by A. E. Hodges, instructor of Latin in the Wadleigh High School, New York. (New York: The Macmillan Co., 1909. 522 p. $1.25.)

Representative biographies is the title of a good book to pick up for an hour's reading now and then. The editors, Messrs. Copeland and Hersey, of the department of English at Harvard University, have selected the material of which the book is composed, and they have done it very agreeably. Both the autobiographic and the biographic selections are in themselves well worth the prominence given to them. (New York: The Macmillan Co., 1909. 642 p. $1.25.)

X

NOTES AND NEWS

Chemistry and Character

One of the most suggestive addresses made at the recent meeting of the British Association at Winnipeg was that delivered by Professor Henry E. Armstrong, as president of the chemical section.

Professor Armstrong is well known and remembered in the United States as a member of the first Mosely Commission, and as a trenchant and suggestive writer on fundamental educational problems.

The following extracts from Professor Armstrong's address will, we are sure, be gladly read by American teachers:

We have been led to recognize that our scheme of popular elementary education is a terrible failure, that its whole tendency has been to emasculate our population; yet at the very time that we are making this discovery we are beginning to force our higher education along lines which experience shows must be ineffective—along literary lines. I should be the last to deny that there is an undercurrent of improvement perceptible but this is directed only by sporadic influences and is in no way favored by most of those in authority. We are still suffering at the hands of those who have been our persecutors in the past—the clerics, who control most of the schools and whose outlook is almost as narrow as it ever was. The saving grace of science has in no way entered into their souls—how can it? The universities make no attempt to secure their redemption. London of late years has even reversed the enlightened policy the university so long pursued, and has allowed Latin to figure as alternative to science, not as the complement of science.

If properly taught in schools, chemistry will afford a means superior to all others, I believe, of training faculties which in these days should be developed in every responsible citizen. No other subject lends itself so effectively as a means of developing the experimental attitude of mind—the attiude of working with a clearly conceived purpose to a desired end, which is so necessary to success in these days; and if care be taken to inculcate habits of neatness and precision and of absolute truthfulness, if care be taken to teach what constitutes evidence, the moral value of such work is incalculable. But to be effective it must

be done under proper conditions, systematically; the time devoted to the work must be adequate; I would even advocate that the subject be allowed to come before conventional geography and history and other unpractical subjects, assuming that the training is given in a practical way and with practical objects in view, not in the form of mere lessons learnt by rote; if taught in the form of mere didactic lessons it is as worthless as any other subject as mental discipline. Let me add that I would confine the teaching to a narrow range of problems but make it very thoro with reference to these.

Five-and-twenty years ago I made my appearance as an advocate of what has been dubbed the heuristic method—the method which entails putting the learner in the attiude of inquirer, in training the pupil to inquire always into the meaning of what is learnt. I believe it to be in principle the only true method of learning. The idea has found favor almost generally but the progress made in applying it has been slight—and this was to be expected, as teachers were few and far between who could carry the method into execution; moreover, so few teachers will allow their pupils to learn: they are too impatient and insist on teaching them and on doing the work of teacher and learner—in fact, in these days, the learner is a rarity; examinations have almost destroyed the breed. If here you desire that your children shall grow up virile men and women with some honesty of purpose left in them, you will end and not mend a system which is sucking the very life-blood out of the youth in the Mother Country—you will insist that your children shall be taught little but learn much.

When studied as a special object, chemistry, in particular, is one of the subjects which must be worked at long and persistently—mere technical skill counts for so much and so few seem to possess the ability to become skilful chemists; in no other science does the element of understanding and an indefinable power of appreciating the character of changes as they occur play so conspicuous a part—in no other science is the faculty of judgment more necessary. In practise, the chemist in works is constantly called upon to exercise his judgment—he is only too often called upon to judge from appearances of conditions which are deep-seated; he is everywhere the works physician in fact. It is therefore necessary that he should be highly trained and thoroly versed in the art of inquiry. The men who in my experience have been successful are those who have learnt to think for themselves and who have been capable independent workers—sufficiently broad-minded and sufficiently practised in their art to be able to turn their attention in any desired direction; I should add that they have been men who have learnt to read—a much neglected art. Much has been said and written of late on the subject of technical training which is of value as bringing out the various points of view; the problem is a very difficult one, owing to the great number of interests to be considered and more especially the very uneven and often inferior quality of the material to be trained. The great danger of specialized technical training is the tendency to make it too narrow. Success in practise depends not merely on knowledge of subject but also, if not mainly, on the possession of

certain human qualities which are not usually developed in the technical school and cannot be tested by examination—it is unnecessary to specify them.

It is undeniable that in England for many years past chemistry has suffered from the recognized fact that there has been little money in it —parents have been led therefore to prefer other careers for their sons and the subject has not secured its due proportion of intelligence and is suffering in consequence. Too many of those who have entered works have had neither the intelligence nor—to speak plainly—the presence and manners that are required to secure confidence. The presence of men of gentlemanly bearing and instincts, who have received thoro training in science, is urgently needed at the present time in many of our manufacturing establishments, to take the place of foremen of the old type, who have learnt all they know in the works and whose conceptions necessarily lack breadth; it is almost impossible to convince such men that improvements are possible; too often they adopt a selfish attitude and advisedly retard progress.

In Germany the chemist and the engineer have been placed on an equality and required to work together, with results which are altogether satisfactory. We need to adopt a similar practise. Any attempt to fuse the two into one will meet with failure, I am persuaded; they are called upon to work from different points of view—they need to be in sympathy and to understand one another but their work is complementary. I have watched engineering students closely during years past and am satisfied that, on the average, they represent a type of mind different from that of the chemist—the tendency of the one is to be constructive and of the other to be reflective: the analytical work done by the chemist in the laboratory is but the means to an end in the same way that the work done by the engineer in the drawing office is. Our future engineers should study chemistry and chemists should study engineering, in order that they may understand one another and work together—not in order that they may supplant one another.

Requirements for a Good Medical Student

In his Commencement address delivered last May before the Medical School of Washington University, Dr. Charles S. Minot described a good medical student in these words:

The man who purposes to study medicine should have in high degree three gifts, not one of which is common among mankind, yet all of which he must have. The three gifts are: the power of reliable observation, intellectual endurance, loyalty.

If the estimate we have made of the needed capacities of a physician be correct, it follows that a good medical school can exist only with good students. Coins of full value can not be made of impure metal. We must, therefore, start with the consideration of the means to select students to the exclusion not merely of the bad ones, but also of the

mediocre. We must not attempt to mint doctors from merit basely alloyed. Examinations should have their main use, not as a means of admission, but as a means of exclusion, and the more men of low and middle rank that are excluded the better. One poor student damages a whole class. We should look forward to the exclusion of all men who fail to get high marks in the preliminary tests, so that there may be a reasonable probability that all who get in are capable of hard sustained mental work and of loyalty to their studies. The examinations ought, however, to accomplish more than this: they should afford evidence that the candidate has a natural power of observation, and that the power has already received some scientific discipline, and, finally, they ought to prove that the candidate has the preliminary knowledge of chemistry, physics, and general biology without which the pursuit of the medical sciences is impossible. It is a welcome sign of progress that these entrance requirements are being rapidly adopted by the medical schools of the country, and there is, I am glad to perceive, a steady advance toward uniformity. In my opinion, such a preliminary training, with the appropriate sifting of the unfit, can be accomplished by two or three years of college work—and it is not and can not be accomplished by requiring an A.B. degree (or its equivalent) unless that degree represents adequate courses in chemistry, physics, biology, French and German. Under the prevalent elective system, a man may become a bachelor of arts and yet be not only undisciplined, but also very ignorant of natural science. I have had to do with many such men, and can only say that they are so inferior at the start that only the most brilliant of them can overcome the heavy handicap. Indeed, I can not affirm that even the brilliant men are able wholly to repair the evil, for in the rush of medical study they have no time to make up their deficiencies in the preliminary sciences. They enter as cripples and as cripples still they are likely to graduate from the medical school.

Although observation is the foundation of knowledge, and no human knowledge is built on any other foundation, men of intellectual power are by no means always interested in observation. There are mathematicians who can scarcely be said to feel interest in any observations. I often recall with amusement a distinguished mathematician whom I would not have trusted to make an original observation beyond a simple measurement, and yet who condescendingly explained to a company of biologists that their science must remain inaccurate until its results were mathematically formulated. The reply might have been made to him that no mathematical result can be accuratey known until put in graphic form, so that it can be observed. The one half-truth is as good as the other. Our mathematical friend had still to learn that there is an accuracy in a complex visual image with which mathematics can not even distantly vie. We might construct a scale, with the anatomist at one end and the mathematician at the other; both alike depend on observation, but one seeks his accuracy chiefly in the renewal and extension of his personal observations—he loves first-hand knowledge; the other seeks his accuracy in the logical evolution of quantitative relations, and cares but little for the simple observations on which his

mathematics depends. Between these two extremes we must range those minds which enjoy and seek both observational and logical satisfaction, and who are often experimenters. Among experimenters there is a wide range in the degree of relative interest—on the one hand, in what can be directly observed, and, on the other, in the logical work following the experiment. Only those in whom the love of observation is predominant are likely to succeed as physicians. For the pure experimenter there is plenty of room in medical science, but he can hardly find his right opportunity in medical practice.

The natural observer differs both from those who, like the humanitarians, are satisfied by second-hand knowledge, and from those who prefer experimental work, by his insatiable craving for seeing, and, to a less extent, for hearing and feeling. His inborn need is to have direct contact with the phenomena. Nothing short of the personal acquaintance with the phenomena satisfies him. Now those students who while in college elect the humanitarian studies, and neglect the natural sciences, are extremely unlikely to have the observing faculty. If they are required to study chemistry, physics, and biology before they get to medical work they will be tried out, and those who have not the observer's gift, will learn their limitations in time to avoid becoming medical impedimenta.

The Autumn Academic Celebrations

There have followed in rapid succession the formal exercises attendant upon the inauguration of President Lowell of Harvard, President Nichols of Dartmouth, and President Bryan of Colgate. These will be followed within a few days by the formal induction into office of President Shanklin of Wesleyan University. The functions at Harvard, at Dartmouth, and at Colgate were all marked by dignity and impressiveness. Large and representative gatherings of scholars from both the United States and from Europe were present, particularly at the Harvard celebration. On each occasion the dominant note has been one of hopefulness and confidence in the vitality and progress of our higher education. Faults and shortcomings have been neither denied nor concealed, but the overwhelming preponderance of opinion has been that these faults and shortcomings can be, and are being, corrected. Here and there is heard occasionally a single voice protesting that our higher education is in bondage either to the unfortunate tribe of college presidents or to the horrid politicians or to the tyran-

nical benefactors of great wealth. These protests reflect, however, an habitual state of mind, rather than any knowledge of the facts. American higher education is freer today than it ever was, and it is steadily throwing off whatever limitations of an earlier period it still suffers from.

It is plain, and the formal addresses at these academic celebrations have emphasized the fact, that the central point of our present-day educational problem is the college. It is nearly thirty years since Mr. Andrew D. White, then President of Cornell University, pointed out what would probably happen to the American college with the growth of the university spirit and ideal in this country, and it is more than forty years since President Barnard of Columbia, in a painstaking and widely influential study of statistics, showed that the college was losing ground when the growth of the population was taken into account. From that time to this the college problem has been under the most careful observation, and while very different solutions of that problem have been proposed and attempted, it is worth while bearing in mind that all these solutions have proceeded on the assumption that the college and college training are something to be saved, not sacrificed.

With all the manifest activities and problems of Harvard before him, President Lowell in his inaugural address selected Harvard College, and particularly Harvard College freshmen, for consideration. Those somewhat hasty critics who are in the habit of saying that the large universities overlook the college problem and forget the college freshmen might well have their attention drawn to this fact.